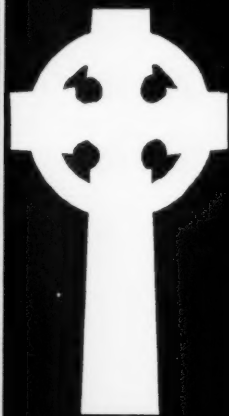
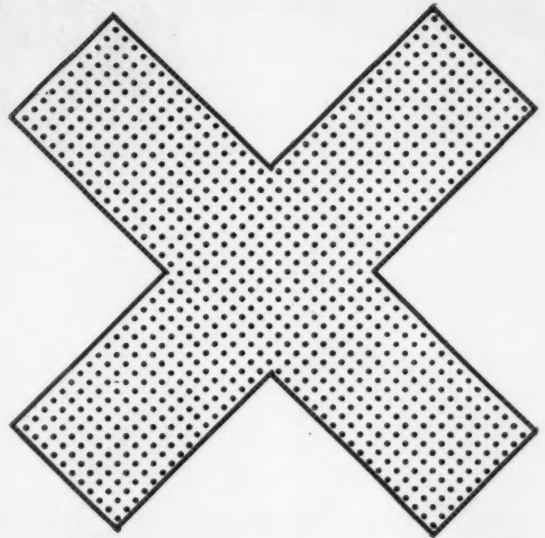
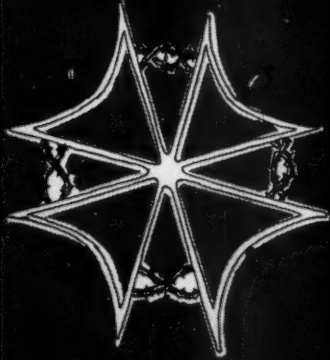
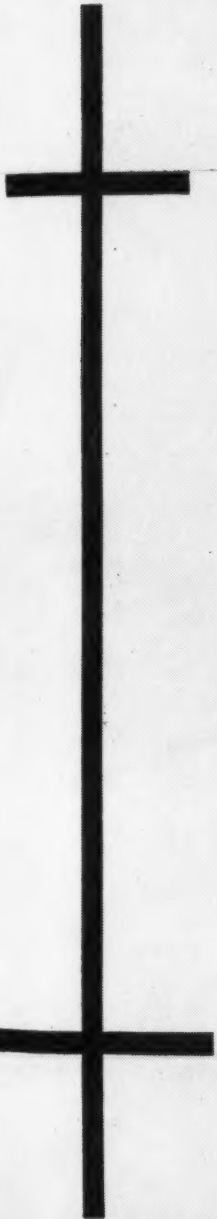
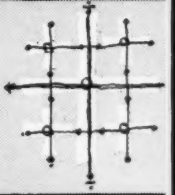


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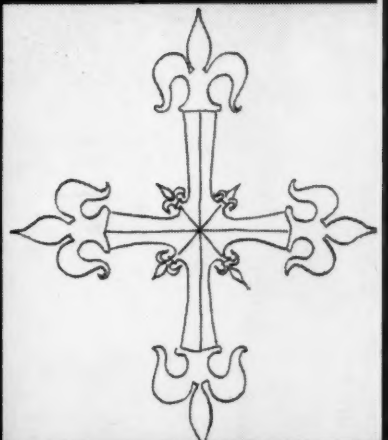
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# C O N T E N T S

Volume XVI, No. 7

April, 1956

Our Father . . . Amen . . . . .	Mary Dickerson Bangham	1
Worship as Action . . . . .	Marvin P. Halverson	2
Baptism: In the Church . . . . .	Daniel Jenkins	5
The Lord's Supper . . . . .	Robert McAfee Brown	7
Martyrdom Is Sometimes Easier Than Love . . .	Emil Paul John	10
Academic Freedom . . . . .	Gene Preston	11
Short Termers . . . . .		13
Death and Resurrection . . . . .	Edward Hobbs	14
A Trilogly for Holy Week . . . . .	W. B. Baker	16
Mr. Wesley's Teapot . . . . .	Edna E. Voigt	18
The Person: Don Heiges . . . . .	Norman Hjelm	20
"A Cross in the Desert" . . . . .	Katy Goddard	22

### DEPARTMENTS:

Drama: Tamburlaine the Great . . . . .	Tom F. Driver	26
Recordings: Good Old 78s . . . . .	Lindsey P. Pherigo	28
Campus Roundup . . . . .		29
Book Reviews . . . . .	Roger Ortmyer, Peg Rigg and Paul Mekkelson	30
The Current Scene . . . . .	Joan Gibbons	32
Editorial . . . . .	Roger Ortmyer	Back Cover

**Cover Artist:** Earl Saunders is a student at the Pacific School of Religion, Berkeley, California, and a frequent contributor to *motive*. His cover motif of crosses is done in the colors of royal purple and magenta which symbolize the new vitality manifested in the Resurrection. The crosses are: (l. to r.) Cross of Lorraine, French Huguenot, Celtic, St. Andrew, Jerusalem, and below the date, Pattie.

# OUR FATHER

. . . amen

Thinking of the mountains—Sinai! The Mount of Transfiguration! The Mount of Olives!—we call the heights of our spiritual insights "mountaintop experiences" and think of our daily lives as being lived out, for the most part, in the "valleys."

The Lord's Prayer begins at a greater height than any mountain: *Our Father, who art in heaven*. It closes on the same heaven-height: *Thine is the kingdom and the power and the glory, forever, Amen*. The Prayer begins with a name, *Our Father*, and closes with one of the names given to Jesus in *The Revelation to John 3:14*, *Amen*. Following the name, *Our Father*, is praise; preceding the name, *Amen*, is acknowledgment of God's kingdom, power and glory.

In between these names and the praises of God's name, the *Lord's Prayer* takes in the valleys of daily experience, asking God that his kingdom come and his will be done on earth, asking that God give daily bread, asking that he forgive and lead and deliver.

But *Our Father* really says it all! Jesus knew that mankind needs the valley-words and the repetitions of praise to God, but praying the words *OUR FATHER* with the depths of understanding which Jesus' life gave to those words, includes it all: includes the praise of his name, the desire to do his will on earth, the acknowledgment that he is the Giver of our daily bread, the Forgiver of our debts, the One who enables us to forgive others, our Deliverer from evil!



Courtesy, Hand in Hand, January, 1965

BY MARY DICKERSON BANGHAM

The Alpha and the Omega, the first and the last, the beginning and the end, *Our Father and Amen!*

Attempting to carry the mountaintop experiences into the daily valleys, modern Christians still follow the copyist who reverently added: *For thine is the kingdom and the power and the glory, forever, Amen.*



# worship

as

by Marvin P. Halverson, Executive Director, Department of Worship and the Arts of the National Council of Churches of Christ in the U.S.A.

**W**E now have juke boxes in churches which will play our favorite hymn while we sit in the pew for prayer or meditation. We now have phonograph recordings which have been selected for use in services of corporate worship while we sit passively in the pew. We now have systems of prayer recordings which will play a prayer for anyone dialing the right number. Truly, this is a remarkable age.

There are mechanical and electronic devices available which far surpass the prayer wheel. No longer is a congregation dependent on its own resources in worship. In fact, we now have available for our use so many "aids to worship" that worship as the Christian Church most profoundly has understood it to be is threatened with extinction.

The threat arises not from a conspiracy against worship but rather from an inadequate understanding of worship. The difficulty arises from our concern for a "worship experience." We want something to happen to us. But worship is not something done to us. Something, it is true, may happen to us in worship, but in worship the orientation is to God and not primarily to ourselves. Worship is not some-

thing done to us, but is something we do. While worship has many dimensions and overtones, the Christian community has always found worship to be an offering to God of what belongs to him, an active listening to his voice to hear his Word for us, and the showing forth before the church and the world what God has done. In fact, it was to recover much of this insight and to restore worship to the congregation that the Reformation of the Church was effected. Now we, the children of the Reformation, have shown alarming signs of lapsing into the spiritual torpor which made necessary an earlier reformation.

To trace the course of decline and renewal in worship is to recount the history of Christianity. During the first centuries, worship in the Christian Church was an act involving the entire community. The emphasis on membership in the body of Christ was such that participation in the corporate act of the Communion was deemed essential. While the clergy led the service, the laity had definite liturgical roles to fulfill. These were gradually usurped by a monastic choir or the clergy until the role of the laity was reduced to that of spectator. The service was chanted or said in a

tongue that was increasingly unfamiliar. In large churches, the vista was such and in most churches the altar located so that the only action which could be seen was the elevation of the consecrated bread. "Heave it higher, Sir Priest," was the cry of the medieval layman.

The Reformation represented an attempt to restore to the layman the role of the listener and participant as well as the spectator. The breaking of the bread was now illumined as the minister "rightly divided the Word of Truth." At its best, the Reformation represented an attempt to involve the layman fully in the action of the service. Because of the exigencies of history, and the infidelities of ministers and layman to their vocation as members of a community, these initial recoveries were lost. Thus in Protestantism the church tended to become an audience. When, in the first half of the nineteenth century, a Boston newspaper reported a prayer by a local minister as the finest ever delivered to a Boston audience, the disintegration of Protestant worship was well advanced.

The intervening decades have added their confusion and disintegration until the basis of worship has become

motive



# action

the individual and his "feelings." We are concerned with having a "worship experience" more than serving God. We assess the quality of our religious life by our religious feelings and get ourselves involved in undue concern with their state. Out of that concern, we plan services of worship in such a way as to induce "feelings" in the individuals assembled. Through practice of the psychology of worship, the aesthetics of worship and the techniques of worship, we hope to achieve a religious experience. Thus we have attempts at employment of sounds, colors and lights in such a way as to produce an experience.

IN his remarkable book on the development of Christian worship, *The Shape of the Liturgy*, Gregory Dix has pertinent observations. The early Christians were concerned with doing something, Dix points out, rather than having something done to them. In fact, it had already been done. They knew themselves as members of a redeemed race, called into a new society to show forth their Lord before the world. They left concern with religious experiences to the pagans with their attempts to create moods by alterna-

tion of light and darkness, sounds and sensuous colors. The parallel between pagans of the early Christian era and present-day worship devices among Protestants is startling.

Worship which is more concerned with ecclesiastical bric-a-brac and millinery and embroidery than with the heart of the Gospel is irrelevant. Here we come to the crux of the problem.

Protestant churches rightly have been concerned with renewal of worship. But we Protestants have concerned ourselves with the unimportant and forgotten the heart of the matter. Christian worship bears relationship to the worship of natural man. Man is man. But Christianity asserts that a confrontation with the Gospel and our baptism into Christ make a new creature. What is the difference for worship? The orientation of natural man is to himself. The orientation of the Christian man is to God. These statements are purposely made in the most arbitrary manner, not as clear-cut distinctions, but in order to make sharp the focus of Christian worship. None of us can escape from the power of the numinous in nature and in life. Properly understood, the *tremendum* and the *mysterium* which man may know can be part of God's disclosure. The Christian community, however, is bound together not by states of feeling or a human experience, but by the act of God in the Christ. The *Christian Century* put it very well in an editorial a few weeks ago:

Christianity is not a philosophy or an ontology or a metaphysic or an ethic (or an aesthetic [MPH]), though it may have moral, metaphysical, ontological, philosophical (or aesthetic [MPH]) implications. What we have to talk about is not time-less truths but a great drama enacted once upon a certain time. God did not pump ideas into certain men who pipelined them to us in the Bible. God *acted*; he took a hand in history, he did things, expecting the audience to decide for itself what it would do about the kind of Person who would act so.

The Church is the "audience" which has seen God *act* and in the light of this action has found its task. Sören Kierkegaard was a Christian who em-

phasized the decision of the person more than his participation in a community. In his *Purity of Heart*, however, he uses the figure of the audience in a way that does not controvert the *Christian Century* editorial but turns the illustration around. Kierkegaard explores the role of the listener to the sermon, suggesting:

In a devotional sense, earnestness: to listen in order to act, this is the highest thing of all, and, God be praised, every man is capable of it if he so wills. Yet busyness places its most weighty emphasis upon the frills, the capacity to please, and looks upon earnestness as nothing at all. In a contemptuous and frivolous fashion, busyness thinks that to be eloquent is the highest thing of all and that the task of the listener is to pass judgment on whether the speaker has this gift.

Kierkegaard then examines the relation between the preacher and the listener in terms of the art of the theater. In the theater, there are three roles: the prompter, the speaker or actor, and the listeners. The prompter sits inconspicuously and prompts by whispers. The actor is the one who strides out prominently, calling attention to himself as he impersonates a distinct individual. "In the skillful sense of this illusory art, each word becomes true when embodied in him, true through him—and yet he is told what he shall say by the hidden one that sits and whispers. No one is so foolish as to regard the prompter as more important than the actor."

And yet we are foolish enough in the church to think of God as the prompter, the minister as the actor and the congregation as the audience of theatergoers. The preacher is not the actor. The preacher is the prompter. "There are no mere theatergoers present, for each listener will be looking into his own heart. The stage is eternity, and the listener, if he is the true listener (and if he is not, he is at fault), stands before God during the talk."

Thus it is seen that the minister is the prompter, the congregation is the company of actors and God is the one who is watching, observing the roles



Christian worship finds this focus in the union of Sermon and Supper in one service in which the company of God's people listens to its Lord, shows him forth in the act of Communion and offers up obedience until he come. Down through Christian history, the great occasions of fullness in the church's life have come when worship was renewed either in a return to the Eucharist as the chief service or as the norm of worship. The Reformation, and the continuing expressions of it, sought to recover the insight that worship was an act on the part of God's people. It is not without reason that they turned again and again to the service of Holy Communion. Gregory Dix has shown the character of early Christian observance of the Lord's Supper as centering in *Action* rather than feeling, and that the early Christian came to the Communion not primarily a learner, and certainly not as one seeking a "psychological thrill." He did not come even from a deep longing for personal communion with God. This he could fulfill in other ways. He came to the Communion oftentimes at personal risk in order to *do something*.

That same understanding of the early Church has been expressed in our day by P. T. Forsyth, the great English Congregational theologian, in this way: "The symbolism (of the Communion) did not lie in the elements but in the action, the entire action—word and deed. It lay in action first on Christ's part, then on the part of the Church. It was the *action* that was symbolical rather than the wine. . . . We do not enact a small 'mystery' or tableau of Christ's sacrifice; but Christ, the Redeemer, in His Church's Act gives Himself and His saving Act to us anew (to us, not to God); and we give ourselves anew to Him in responsive faith." When you reflect after Communion, "What have I done today?" say to yourself, "I have done more than on any busiest day of the week. I have yielded myself to take part with the Church in Christ's

finished Act of Redemption which is greater than the making of the world."

The vocation of the people of God is fundamental in this act. It is not something done by a happenstance association of individuals but rather a task for a new society of persons whose responsibility does not end with showing forth of its Lord in the breaking of the bread and in the sharing of the cup. The vocation of the New Israel is focused in this act of the Lord's Supper, but its consequences flow into every area of life. For this community in its ritual act affirms publicly that its Lord is lord of the nations.

Christian worship is therefore joyful. It emphasizes the note of thanksgiving more than of penitence. To be sure most of the liturgical traditions of Protestantism inherit the Western medieval penitential emphasis. It has been transmitted to us through the established liturgies and pietism. Calvinism which recovered the eucharistic theme, never completely lost by Eastern Orthodoxy, has been ravaged by so many divergent tendencies that its initial endowment has been badly distorted. While Christian worship at its best speaks to man in terms of his person at the deepest level, one must never forget that this fallen world of nature and humanity belongs to God. As Forsyth put it, "We are in a world which has been redeemed; and not in one which is being redeemed at a pace varying with the world's thought and progress, or the church's thought and work."

It is with such a knowledge that the church worships its Lord. It is from such a fact that the church obtains its strength to witness, redeem, and transform by the power of the Holy Spirit. There is a sense in which the prayer "and here we present unto thee ourselves, soul and body" properly concludes all worship of God, for the response of each Christian person and the church to Christ's action extends from the Table of the Lord to the table in each home and our common life and tasks.

we act out on the stage which is eternity. Here is suggested the fusion of the objective in worship with that subjectivity which is the mark of Christian life. Not the sentimental and false subjectivity of individualism, but the subjectivity of the whole person who stands before his God and with his fellows in corporate worship.

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# baptism

## IN THE CHURCH

by Daniel Jenkins, author of  
*The Strangeness of the Church*



Daniel Jenkins is affiliated with University of Chicago through the Federated Theological Faculty, and teaches one term there each year. The rest of his year is largely spent in England as pastor of a church.

**B**APTISM is the sacrament placed at the entrance of the church, the community of the people of God. It marks the end of the journey to Christ and the beginning of the journey in Christ.

The power of baptism does not lie in the rite itself. Much unnecessary difficulty and misunderstanding arise over this. Men are not saved by baptism but by Jesus Christ, received in faith. It is not the water which cleanses us from our sins but the power of the crucified and risen Christ, of which the water is the symbol. This in its turn, however, does not make the symbol insignificant. Baptism is a means by which God declares his grace toward man and seals it in an appropriate action. It is, as Nathaniel Micklem has said, like the father's kiss which ratifies and seals the promise of forgiveness which the prodigal had already received.

In baptism, Christ, acting through his church, assures the believer that his sins are forgiven and that he can live as a child of God forever. Christ seals this engagement in an action which expresses the cleansing which

he wrought for men by his cross and the newness of life into which they rise by his resurrection. It is not an accident that, in the Bible, baptism is closely linked with the Holy Spirit. Those who rise with Christ in baptism are able to live by the Spirit, which makes available the light and the power of God for daily life on this earth.

Baptism is primarily an act of the church. It is not a private transaction between Christ and the individual, nor a domestic occasion of the natural family in which a child receives its name, but a public event in the life of the church, in which the people of God celebrate the victorious power of Christ, ratified again in another of his children. The public assembly of the church for its main act of worship provides the appropriate setting for baptisms, and it is only in special circumstances that they should be performed elsewhere.

Baptism is also a confessional act. The believer or believing parents, on behalf of a child committed to their charge, confess the faith of Christ. Confession, in the sense of making a

Christian profession, is not itself the most important part of baptism, any more than dedication is. It has recently been shown that in the Early Church, the believer confessed his faith only in response to questions asked of him as a catechumen before the rite itself. It is the act of washing with water rather than a verbal declaration which is at the center of baptism. At the same time, confession, both on the part of the church and of the candidate for baptism, together with a resolution to live by the Spirit, do have their place, and they often need to be emphasized in situations where baptism becomes merely formal and perfunctory.

**T**HIS becomes the more true when it is remembered that the sacrament of baptism is often the service of the church which is most frequently attended by formal adherents of the church, who come as friends of the family. Baptism can make little sense to those who know nothing of the redeeming and cleansing work of Christ. It speaks of sin and judgment and of the cleansing and renewal available to

those who are buried with Christ. Embarrassment and bewilderment at services of baptism which are true to the spirit of the New Testament are understandable enough. They are a natural human reaction to the offense and promise of the Gospel.

The proper evaluation of baptism among American and British churches is seriously affected by the fact that there is division among sincere Christians about infant baptism. It is important that, in this long-standing controversy, full justice shall be done to both points of view.

Those who are opposed to the practice of infant baptism deny that there is any Scriptural evidence which can be held to justify the practice. They also insist that the general spirit of the New Testament would seem to demand that baptism be restricted to those who are able to make a mature and responsible act of faith in Jesus Christ as Lord. Every man must speak for himself, and his parents or godparents cannot speak for him. So, far from testifying to the prevenient grace of God, infant baptism makes that grace seem arbitrary and void of content. What is more, in those liberal churches which no longer insist very strongly on the redemptive power of Christ, infant baptism becomes more and more an innocuous and sentimental dedication service, which helps people believe that they are naturally Christian and do not need to face the question as they grow up of whether they have been properly converted.

There is a great deal of force in these objections. Yet, much can be said on the other side. Defenders of infant baptism will point out that, although the practice is not specifically mentioned in the New Testament, neither is it forbidden, and they would assert that it is faithful to the spirit of the New Testament. Because the resurrection has genuinely taken place, the terms on which all life has henceforward to be lived have been affected. All men are now born into a dispensation where Christ reigns as king. To baptize them as infants is a proper exercise of faith toward their children on the part of members of the church. It makes clear that the

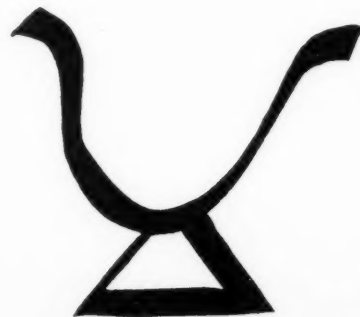
Christian faith must not be thought of merely as an interesting hypothesis about the nature of reality which they would like the child to consider sympathetically when he grows up, but an inescapable fact with which he has to come to terms. He may choose later in life to work with or to fight against the power of God. What he cannot do is alter the nature of things or his own Christian heritage. God does not cease to be on the throne of the universe when men deny that he reigns, nor does his kingship depend solely on human acknowledgment.

Baptists have also to define the status which they give to the children of believers. If they belong to the Kingdom, as few Baptists would care to deny, why should they not be accounted members of the church, since the purpose of the church is to witness to and express the reality of the Kingdom in this life? What does baptism mean if it is not admission to the family of the church? Most Christians who were baptized as infants would say that their experience had confirmed the validity of the practice. When they come to a clear-cut Christian decision in maturity, they do not do so as prodigals returning from the far country, but as children who have always lived happily at home. They are now registering on the conscious level what has been true all the time. What happens can properly be called confirmation of their baptism.

Those churches which do baptize children have to admit that their procedures are sometimes irresponsible and give a good deal of justification to Baptist objections. Baptism does not stand alone. The various ordinances of the church hang together and make little sense without each other. It is wrong to baptize those who cannot be effectively brought within the Christian community. Otherwise, baptism ceases to be a significant moment in the life of a member of the people of God but becomes merely a superstitious ritual.

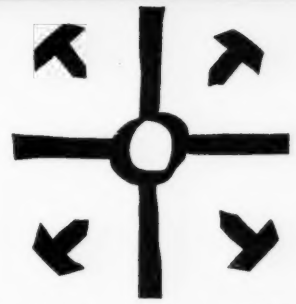
**P**ERHAPS the time has come for a fresh conversation between divided churches about the question of infant baptism. If it is conducted in the spirit

of the ecumenical movement, there is reasonable hope of a constructive outcome, because both sides obviously have much to learn from each other. All can be agreed, at least, that we need to give more attention to the meaning of baptism and to cherish it as a gift of God. Whether it be children or adults who are baptized, it vividly declares the grace of God in Christ. In particular, it speaks very directly to our condition today, because it is a constant reminder to successful churches in prosperous communities that they owe their strength, not to their own natural vitality, but to the cleansing power of Christ. It also reminds them that this is a lesson to be relearned by each generation. Standing at the door of the church, it makes clear what manner of House this is and who is its Master.



motive





# the LORD'S Supper

by Robert McAfee Brown, author of  
*The Bible Speaks to You*

The author of this article is Professor of Systematic Theology and Philosophy of Religion at Union Theological Seminary, New York City.

TO say that *God acts* is becoming almost a commonplace Protestant statement; he is not a God who sits wrapt in eternal contemplation of himself, nor who looks at his creation and washes his hands of the whole business, but a God who does things. And the things he does, he does in order that we might come to know him, and enter into relationship with him. He does not, so we are told, just give us information about himself (such as might be contained in a sacred writing), or communicate propositions (such as might be contained in a creedal statement), or give certain persons special knowledge about himself (such as might be contained in a sermon or a talk). No—he gives us himself; he does things whereby we can come to know him more directly and intimately than is ever possible if we just read about him, or talk about him, or listen to somebody else talk about him.

All well and good. All very orthodox and proper.

And yet there is a real danger in this kind of thinking. It is the danger that our new realization that God is a God who acts, may become no more than a new piece of information. That God does not just give us information about himself may become itself no more than information. That God wants us to enter into personal fellowship with him rather than just talking about him, may become the new thing about which we talk. In other words, the uncomfortable notion that God is very near and seeking immediate relationship with us, can easily be transformed into the comfortable notion that it is enough just to say that this is true of God. Thus we can safely keep him at arm's length.

But it is not quite so easy to keep God at arm's length as we desire. For there is at least one point in Christian life and worship, where we are confronted not just by a statement that God acts, but by God acting. And this is a very different thing. This point is the service of holy communion. Here we do not just have words about what God does, we have God doing something. Here we do not just have words about what we ought to do, we have something to do. Here we see that worship is truly action—God's action and ours.

## The "real presence"

What "happens" at the Lord's Supper? Whatever differences of interpretation they may have about the mean-

ing of the communion service, almost all Christians would assert that in it the "real presence" of Christ is most fully offered, and most profoundly experienced. We get a clue to this in the story of the two men, shortly after Good Friday, who were on their way to Emmaus. They picked up a stranger, who walked along with them, telling them about the meaning of Jesus' death (of which they were acutely aware) and about the meaning of his resurrection (about which they were acutely perplexed). They asked him to stay for supper. He did so. The stranger "took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him." (Luke 24:30-31) They recognized that it was Jesus himself who was their guest. How did they recognize him? Because "he was known to them in the breaking of the bread." (Luke 24:35)

This is a fact to which Christians ever since have witnessed. As they have "broken bread" together and shared the cup, they have found for themselves that Christ is present. He is no longer a God about whom it is just said that he is in their midst; he is in their midst. He does not just talk about coming; he comes. He does not just promise that sometime he may be there; he is there.

This is why many Christians have called this sacrament the enacted Word, or the dramatized Word. The Word of God, who is Jesus Christ, is really here. The Bible describes this for us, sermons tell us about it, our prayers may help us experience it, but the sacrament enacts it. It is (as Calvin put it, drawing upon Augustine) the Word made visible, or as we might put it, in the most literal sense of the phrase, the Word made tangible.

## What is dramatized?

These are far-reaching claims. They are also, if true, important claims. But

This article is based on materials contained in the author's book, *The Significance of the Church*, Layman's Theological Library, Westminster Press, 1956.

they need to be spelled out. *How* does the sacrament enact or dramatize the gospel? Let us look first at the elements in the service itself. What *motifs* of action underlie the service? No matter what kind of service is held, from the simplest Congregational gathering to the most elaborately sung Mass, the pattern follows the action of what Jesus did on the night in which he was betrayed.

1. In the earliest account which we possess of this service, St. Paul's short statement to the Corinthians (1 Cor. 11:23-26), Jesus first of all "*took bread*," just as later in the service he took the cup. Similarly the minister "*takes*" the elements of bread and wine, laying his hands upon them, to set them apart to a higher usage than they have yet known.

2. Next, Jesus *gave thanks*. He prayed to God in thankfulness for these gifts. This is to be the mood of the service, and is one of the reasons why it is often called "the eucharist," from the Greek word for thanksgiving. In almost all services as we celebrate them today, the prayers of thanksgiving include a prayer of consecration, in which the minister offers up the elements to God for his blessing, so that they may no longer represent merely bread and wine, but may be the vehicles through which God in Christ deigns to come to us. The people present are also "consecrated," made worthy to receive the elements, as a "reasonable, holy, and living sacrifice." The entire drama is now more than simply a group of random individuals doing a bit of munching and swallowing; it is a group of redeemed sinners being given the incomparable gift of union with their Lord and Saviour.

3. After Jesus had given thanks for the bread, "*he broke it*," just as later on he poured the wine and gave it to his apostles. Here the minister is actually to break a piece of the bread, and pour some of the wine, as an enacted reminder of what happened to the one for whom these elements now stand. For Christ in coming to men had his body broken, and his blood (that is, his life) poured out. What he did for men out of love was

very costly. It cost him his life. This is not just said. It is dramatized.

4. Finally, it is clear that Jesus *gave* the bread and wine to his followers, and that they partook of both elements. They were reminded that this was the "New Covenant," or agreement, between God and man, which the Old Testament had described as a hope for the future (see Jeremiah 31:31-34), and which Christ now indicates is a reality for the present. "This cup is the New Covenant in my blood," he says, meaning that God and men are reunited on the basis of God's forgiving love, dramatized in portent by the poured wine, just as it was dramatized in actuality a few hours later by the poured out life upon the cross.

#### *What does it mean?*

What has taken place here? On the surface this service seems simple and perhaps even (to the outsider) unimpressive. But this is the way God has chosen to act. This is the drama of God's love and what God's love involves. Notice how this kind of action is true of the entire ministry of Jesus. He drives his message home not merely by talking but chiefly by doing. He does not just talk about love, he embodies it. He does not just tell the leper that his sins are forgiven, he touches the leper and takes upon himself the leper's defilement, relieving him of the burden both of his sin and his disease. He does not just say that the Son of Man must suffer many things; he actually suffers many things. He does not just say that God has power over death; he is raised from the dead. He does not just say that the New Covenant, based on God's forgiveness, is to be real; he makes it real, by the offering up of himself. At all points in his ministry it is what he does that gives force and substance to what he says. So, too, in this sacrament, we do not just have a report on what God may be presumed to be like; we have God in Christ doing those things which show us what he is like.

For example: In this service God can act in such a way that almost any dimension of the gospel can become alive and real for the believer. We

will never know beforehand which part will come alive, because this is God's work rather than ours.

It may be that *forgiveness* will be transformed from a theory into a reality. Suppose the believer prays, in the words coming originally from the Liturgy of St. Basil, "We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. . . ." What then? He comes to the table knowing that precisely this is true—he is there not as someone who can produce credentials showing that he has a right to be there; he is there as someone whom God has forgiven and redeemed, and to whom God has offered a fresh start.

It may be that the promise of *power* will be transformed from a theory into a reality. The believer who receives the elements by faith in his heart with thanksgiving, knows that now the risen Lord has re-entered his life, and that there are new things to be done in his name. The believer is no longer the "old self" who approached the table, but "the new being in Christ Jesus," living now in a brand new situation.

It may be that a sense of *social responsibility* will be transformed from a theory into a reality. If the believer is forgiven and empowered, then he has an obligation to make these gifts available to other men as well. At the Lord's table, he knows that nobody occupies an inferior seat. Therefore, in the Lord's *world*, nobody can be treated as an inferior. All must there be made one in Christ Jesus, just as they are at the table.

So God acts. He brings home the truth and power of his gospel in ways past our predicting, and past our finding out.

#### *God acts—but so do we.*

So far we have been concentrating on the Lord's Supper as God's action. But we too act, and by our action we say and do and promise many things. Our action is always response to his action; he acts first and then we act. But act we must. What are some of the things which we do, because of what God has done?

1. Rather than simply saying that *we wish Christ to dwell in our hearts by faith*, we act it out. As we take the bread and wine into our physical

bodies, we are indicating in that action that we wish Christ, whom the physical elements now represent, to enter into us so that we may be united with him and he with us. We do not just say words—we act.

But we do not act by ourselves. We act in company with other Christians. The believer is not alone; he is part of a community of faith, other members of which are doing the same thing he is doing.

2. This means that not only is the believer united with Christ, he is also *united with his fellow believers*. He is made one with them in a way which is full both of present meaning and future meaning. John Calvin saw this very clearly:

We have derived considerable benefit from the sacrament, if this thought be impressed and engraven upon our minds, that it is impossible for us to wound, despise, reject, injure, or in any way to offend one of our brethren, but we, at the same time, wound, despise, reject, injure, and offend Christ in him; that we have no discord with our brethren without being, at the same time, at variance with Christ; that we cannot love Christ without loving him in our brethren.

(*Institutes*, IV, xvii, 38)

It will be worth while to linger over this point, since it is a dimension of the Lord's Supper that is not always understood. Here we dramatize the essential oneness in Christ which we have continually to make more real in the rest of our lives. Two examples can suggest what is involved.

The first communion service which the author celebrated as a naval chaplain was on board a destroyer-escort. Since the altar was set up by the after gun turret, there was only room for about three men at a time to come forward to receive the elements. And the first three who came forward were the commanding officer of the ship, a fireman's apprentice, and a Negro steward's mate. In the ordinary life of that ship those three men were segregated from one another. The officer separated from the enlisted men, and the two enlisted men were segregated from one another, since at that time in the Navy about the only thing a Ne-

gro could do on shipboard was to serve as a kind of waiter to the white officers. However, at the Lord's Table, all the barriers were broken down. These men knelt together in an absolute equality—an equality of need. There was no preferential treatment accorded to officers and no preferential treatment accorded to white enlisted men as opposed to Negro enlisted men. Here there was neither bond nor free, white nor black, officer nor enlisted. For a moment at least, all were one in Christ Jesus their Lord.

Now one must not become too romantic or sentimental about such an experience. It is true that when they finished worshiping and went back respectively to officer's country, the boiler room, and the mess, the barriers remained. And yet, to whatever extent these men took seriously their oneness in Christ around his table, to that extent something was happening in their lives which would lead them finally to see the utter incongruity of the segregation which was imposed upon them at other times.

The point is illustrated in a second example. A recent issue of *The Intercollegian* describes the experience of a Southern white student going to a conference where he found himself eating in the same dining hall with Negroes, sleeping in the same dormitory with them, sitting in the same discussion groups with them. It was all very new and very trying. He somehow could not adjust to all this. All the "talk" about racial equality failed to drive the point home. What did drive the point home was the final communion service. When he saw the two celebrants, one white and one Negro, drink in turn from a common chalice, he knew that here was something which was real, and which lay at the very heart and center of the gospel. Their simple action "said" more than weeks of discussion and argument and resolutions.

There is yet another dimension to the fellowship which Christians experience around the Lord's Table. It is indicated by the phrase to which we pay lip service without usually understanding it, "the communion of saints." At this moment when Christ's pres-

ence is such a reality, we are not only united with all Christians across the face of the world, but with all Christians across the corridors of time and space. Here for a moment we are praising God, with something like the praise which is continually being offered to him by the redeemed in heaven. In the phrase used in many communion services, "with angels and archangels and all the company of heaven, we laud and magnify Thy glorious name." One of the prayers from the service of Holy Communion of the Church of Scotland contains this significant phrase, "... and we beseech Thee mercifully to accept this our sacrifice of praise and thanksgiving, as, in fellowship with all the faithful in heaven and on earth, we pray Thee to fulfill in us, and in all men, the purpose of Thy redeeming love. . . ."

Here, perhaps, we come closest to knowing that incorporation into the mystical body of Christ is incorporation into our fellow Christians across all space and time. This cannot be reduced to cold type or even to warm prose. But it is a reality known to many; known perhaps most fully to those who have themselves passed through the valley of the shadow of death, and know it is particularly in that situation that God prepares a table before them.

3. There is another kind of action on our part. In concert with God's action, our action shows at this sacrament *what life is meant to be*. Here in one moment of time is caught up the meaning of all moments of time.

*We look to the past*—we remember something which Christ instituted for us. We re-enact what he did, recall his words, remember his actions, rethink their meaning for us.

*But we also look to the present*. For this is not merely a "memorial meal." What was true then becomes true now. The real presence of Christ to those in the upper room is not merely remembered as a past fact, it is experienced as a present reality. We do not just remember that once upon a time Christians were united to one another because they were united to Christ; no, we are now, in the present, united



to one another because we are united to Christ. D. M. Baillie has brilliantly suggested that the words "Do this in remembrance of me" might be more accurately translated, "Do this for my recalling." That is to say, we are to do this so that Christ may be recalled, may become once more a present reality, and not just a past memory.

But not only do we look to the past and present, *we also look to the future*. We celebrate the Lord's death, "till he come." The sacrament has a forward look about it as well. What is now real in part—the oneness of believers in Christ—is to become real for all men in all places, as they are all joined in common allegiance and devotion to him. What is now only a fragmentary reality among a tiny minority of men on earth, is to become true for all men in all places. In this hope Christians are to live and work and die and be reborn.

Thus the sacrament becomes both a judgment and a renewal. It is a *judgment* upon the very fragmentary re-

alization of God's will in our lives, a pounding home of the fact that we as Christians are divided at the very point where we should be most united, namely, at the table of our Lord; an underlining of the fact that what we experience there on Sunday we do not experience on Monday in our businesses, our homes, our offices or our classrooms. But it is also a *renewal*, since it is from the service itself that men can catch the vision of what God wills for men, and receive the power by which to transform the vision into a fact, since it is now God working in them and not just themselves.

#### **Making the action more real**

Let the final word be a very practical one. If the service of holy communion is the highest expression of Christian worship as action, in what ways can we make the action more real? Here are a few suggestions:

1. The individual can familiarize himself more fully with the service

which is used in his particular denomination, so that he knows what is going to take place, why it does, and what his part in the service is to be.

2. There are experiences from the liturgical heritage of the church which could be reappropriated in modern Christendom. For example, it was the custom in many churches of the Reformed tradition, to have the communicants come forward and actually sit around the table, for the reception of the elements. This "action" could be a very significant way of dramatizing the real sense of community and fellowship which the service can make so real. Those who actually do break bread together and share the cup together around the Lord's Table are thereby knit together in a new way.

3. Also, the early church practice called "the Great Entrance" could be reintroduced. At the appropriate point in the service the minister and elders leave the sanctuary and then return, carrying the elements with them, and  
(Continued on page 12)

## *martyrdom*

### IS SOMETIMES EASIER THAN LOVE . . .

by Emil Paul John, Austria

A pack of houses forms a settlement called Kematen on the bank of a river in Upper Austria. We bus down there every Friday afternoon for a Sunday school meeting with 37 children from this settlement. We gather in the two-room home of a Methodist woman . . . share one stool for every three children (they're thin) . . . sing until we are bored . . . try to make the Bible interesting . . . and wind up with a chapter from the fascinating life of Brer Rabbit.

Thirty of the 37 children come from Catholic families. Everyone in the settlement, including the parish priest and the catechist in the school, knows that we who run this show are Methodists. Two weeks before Christmas the children flocked around us on the muddy street of Kematen. "Guten tag" they said, and with unusual excitement reported the following:

"The priest and the catechist say we cannot come to the Sunday school

anymore. They scolded us in school and said that you teach a heresy. And they said from the pulpit of the church that it is a mortal sin to come to your Sunday school."

Brer Rabbit would choke on his carrot if he heard this!

When you suddenly face a story like this, you can do one of two things: You can throw up your hands and shout, "Good grief!" and defend your righteous self . . . or you can act sensibly.

"Come along, children, let's go inside; it's cold. We'll talk about that later."

On the way home from Kematen that evening, Kathi and Sophie (the two young ladies who assist with the Sunday school) said they had been expecting this. It was not the first time they had met such opposition. When the Nausners started their ministry in refugee camps after the war, their greatest difficulties came not

from wretched souls they tried to reach, but from Catholic priests and Lutheran pastors.

"What would you do, Kathi?" I asked.

"What can we do!" she said. "Some of the children will not come anymore because their parents fear the pressure from the church. Others may leave because their friends have left. There is nothing we can do."

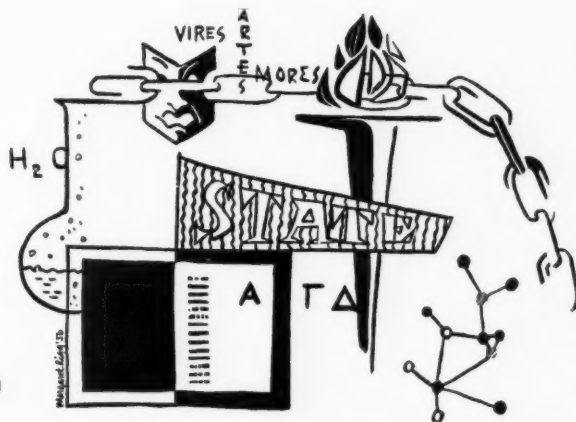
I wondered about it that night. What a chance for a tear-jerker in my next newsletter, I thought. Picture the headlines: "YOUNG METHODIST MISSIONARY PERSECUTED BY RIVAL CHURCH!" I could even smell the smoke around the stake. And the hero worshipers would cheer and march on a crusade to save me from the enemy!

But that is cabbage. No true Christian has an enemy. I wrote on my schedule for the following Monday: "Visit priest in Kematen."



# ACADEMIC freedom

by Gene Preston,  
United States National Student Association



**C**HALLENGED and validated through centuries of debate, heresy and controversy, academic freedom has come to be honored by free man as one of the mightiest and most revered blessings of democratic society. Scrutinized by innumerable men—some famous, most anonymous—this obviously superior and essential concept has confused and eluded its pursurers from Marx to Maritain, from Barth to Buckley. Nevertheless, academic freedom claims the fierce loyalty and the unquestioning acceptance of all who are sincere searchers after truth.

In recent years, academic freedom has faced one of its most severe tests as both its defense and criticism became centered in emotionalism rather than logic. Some of its strongest adherents have allowed the breadth and depth of the meaning of academic freedom to become lost amid tedious polemics over the place and status of political misfits in the academic community. The enjoyment and preservation of academic freedom calls for a sounder understanding of its role in the free society and its relation to the free man.

The basic definition of academic freedom is one of the unwritten tenets of our society and, like similar great concepts such as justice, liberty and brotherhood, its primary and ultimate

maintenance rests, not on democracy's carefully preserved parchments, but in the intellect and will of her citizens. But this is not enough in our present society. A clearer perception and definition must be developed by academic freedom's nominal supporters. Nothing less can guarantee its full and vigorous preservation.

Academic freedom has been defined in elaborate phrases, but all share one common thesis: academic freedom consists of the right to investigate, learn, publish and teach knowledge as it is perceived by the free intellect. It is a right of the community of scholars, both teachers and pupils, because it safeguards their only means to discover truth.

The true scholar admits that this search is often limited by almost unavoidable influences upon him. Within, his own aspirations, drives and biases impinge upon his freedom. More important, the university has evolved certain standards of intellectual honesty and moral conduct within which freedom is enjoyed and exercised. Finally, in our own time, the traditional "town and gown" tensions have become centered in a vocal and usually totally undeserved suspicion of anything "intellectual." Academic freedom does not protect one from criticism, from the rules of orderly society or even from one's own weaknesses.

But academic freedom does insure that political pressures and economic reprisals shall not be the guides to truth. Rather, academic freedom protects those who would search for truth so that their own integrity and honor might guide them in the discovery and promulgation of knowledge.

Academic freedom is not one of the luxuries of a free society. It is a prerequisite. All freedom depends on the right to choose between alternatives, and it is in the pursuit of knowledge that choices are provided. Freedom for the cultivation of the intellect by both students and professors provides man with his alternatives and his field of solutions. Wherever academic freedom has flourished, whether within the university or in less formal environs, wherever there has been an inquisitive mind, from such places have come our new ideas, our technological advances, and our expanding insights into man and his universe. American society has progressed under the banner of academic freedom.

**T**HE present crisis of a society invaded by H-bombs, world tension, social disintegration, and industrial automation underscores the importance of the cultivation of man's creative potential. To encourage academic freedom is to encourage continued exploration of reality; to suppress it is to suppress

the fruition of man's creative genius. Academic freedom promises maximum use of our most precious resource, the human mind, at a point in history when the strengthening of democracy and the very survival of man call for the maximum development of the human resource.

Academic freedom has survived because men have acknowledged it as indispensable to the survival of free society. With it, greater truth has been found and the better society built.

Christians have a special interest in academic freedom. Our concern runs deeper than the strengthening of democracy and the elevation of mankind. We are also interested in academic freedom because it relates to man's salvation. We know of the temptation of man to establish his own truth rather than to seek the unfolding Truth of God. Academic freedom promotes a certain humility, for its charter is in the unknown; it is in the faith that man has yet to discover in full himself and his world. It is an invitation for men to expand their thoughts and raise their vision. Academic freedom serves as a corrective upon man's ignorance, self-sufficiency and his ethnocentrism. It promises new choices and new alternatives. To Christians this free choice and free acceptance of God's revelation has been primary. We are not, of course, to conclude that maximum academic freedom always means that man is led to God through Christ. It is here interesting to note that many "heretical" findings have deepened the understanding of the faithful. It remains our faith that academic freedom in the long run will enrich Christianity rather than distract from it, that it will make possible greater faith rather than abolish the old faith, that God's will is more easily discerned in the free market place of ideas than in the show case of orthodoxy.

**W**ITH the demonstrated importance and impact of academic freedom on our society, we wonder at the misunderstanding and denunciation which still surround it. Part of this is explained by the inevitable opposition of the *status quo* interests. But a more

shocking and discouraging reason why academic freedom has lost some of its vigor and meaning is because its primary practitioners and beneficiaries, the students themselves, have become divorced from it. The student community, including even the campus Christians, have come to believe that academic freedom relates only to the professor or to some isolated ivory tower of philosophical theory. They have forgotten that the student also investigates, learns and publishes truth.

An important phase of academic freedom does relate to the academic pursuits and privileges of the faculty. And whenever the professor's freedom is limited there is a direct repercussion upon the student whose quality of educational opportunity is decreased. But beyond this relationship, the students in their own roles as responsible seekers after truth must come to acknowledge their commitment to the preservation of academic freedom. Henry Steele Commager has reminded this generation: "Academic freedom originally meant freedom for the student rather than for the professor . . . academic freedom today should mean respect for the intelligence, the individuality, and the maturity of the student."

Recent instances of alleged violations of academic freedom demonstrate its student-centeredness: cancellation of a religious emphasis week because of the race issue; attempted denial of admission to a university of a qualified student who was also a Negro; mandatory publication of the membership lists of student organizations; censorship by the regents of a great student campus newspaper. In these cases it was students who were primarily called upon to defend academic freedom. And on almost every campus students are daily challenged to exercise their academic freedom in the face of inhibitions from a tradition of conformity and the fear of the unorthodox.

In recent times American students have hopefully made some indication of their acknowledged relationship to academic freedom through United States National Student Association.

At a recent NSA Congress, 800 student leaders called for a national Academic Freedom Week to remind the 650,000 members of NSA of their basic definition and commitment as students to academic freedom. It is to be hoped that Christian students and their campus fellowships will be foremost in the thinking and celebrations of this national Academic Freedom Week. We may suppose that God calls young men and women to his will through proper exercise of academic freedom.

### The Lord's Supper

(Continued from page 10)

placing them upon the previously bare table. In this action, the fact is being dramatized that we bring forward our humble offerings of bread and wine (which are God's gifts to us in the first place), and offer them to the Lord. He deigns to accept them, and when they are given back to us they are no longer merely bread and wine but signs and seals of his own presence in our midst, the vehicles through which the living Christ comes to reign and rule once more in our hearts.

4. More frequent celebration would also deepen the meaning of the service. It is often mistakenly thought that such a suggestion is an attempt to imitate Rome, or become intolerably Episcopalian. Quite the contrary. It was the intention of such vigorously "protestant" reformers as Calvin and Knox to have the Lord's Supper celebrated every Sunday, and they were prevented from doing so only by their less adventurous elders, who were afraid of the accusation of "Romish tendencies." It is good Protestant practice that the service be celebrated frequently. If this is the high point of Christian worship, if it is a real kind of action, then we need to engage in it more often than we do.

Obviously no "gimmicks" will ensure the attainment of new depths of meaning. But the more one involves himself in the meaning of the Lord's Supper, the greater is the witness which can be borne to the activity of God—and man—in the total life of Christendom.

# Short Termers

**R**EAL and minimum needs to be filled by short-termers in mission projects at home and overseas in 1956 total 100 plus. At the present moment only twenty of these openings have been filled. Too many institutions will be seriously undermanned; opportunities for new work which have come for the first time will be missed; regular missionaries will be kept from work which requires command of language, understanding of culture, and experience; significant work will be left undone and critical needs will go unmet; unless there is an immediate response by seniors and young graduates (ages 21-28) to the call for short-term missionaries.

Here are specifics:

Henderson Settlement, started thirty years ago when a Methodist minister made his way into the Kentucky mountains near the Cumberland Gap and persuaded feuding moonshiners to give him land for a church and school, has been a "demonstration center in Christian living" for an area that formerly lived by "trigger and knife." In recent years the county government has taken responsibility for the school, though it is still conducted in the Methodist-owned building and the present director assists in securing faculty members. The school has a well-equipped home economics laboratory and a large number of girls who wish and need to learn about nutrition and the preparation of food, but must have a home economics teacher on a two-year term to use the lab and lead the girls.

On a farm in the Rio Doce Valley in Brazil is the *Instituto Rural Evangelico*, a self-help school which offers a primary education to fifty rural youth between the ages of 12-22. Training in agriculture, home economics, manual work, health and evangelism is given to those who later on will become rural ministers or will return to their home communities to

bring improved farming methods and to develop churches. Two agriculturalists are needed for a three-year term to teach and assist in the construction of a new girls' dormitory and administration building. (A boys' dorm was built by the first L.A.-3's who went out.)

Five Christian schools in Japan, with junior- and senior-high departments, and two with college departments, need short-term men who will teach English and carry on religious work and other extracurricular activities with youth in the school and nearby churches. A more dynamic youth and student movement and work camping have been stimulated by short-termers. Two night schools for students and adults are also calling for help. Korea is seeking five men to teach English, assist in athletics, drama and music, and for service in relief and rehabilitation. Eight women are being sought for English teaching, two for music, two for home economics, one for physical education, in Japan and Korea.

Boys' and girls' workers are badly needed for a two-year term for countless community centers, including the Church of All Nations in New York, Marcy Center in Chicago, and Wesley House in Louisville. Skill in recreation, sports, arts and crafts, camping and in group work is required.

The descriptive listing could go on. Women are needed for teaching commercial subjects, music and science in various countries of Southeast Asia and Latin America. Two must be found for social and evangelistic work in North Africa and two for rural church work in the Philippines.

Malaya, Burma, Sumatra, Sarawak, Bolivia, Chile, Panama and Peru are requesting men for math, science, music, physical education and commercial subjects teaching.

Hawaii is calling four men or women as youth workers and church

educational assistants for three-year service.

Rural church and community workers for projects in seven states, including Mississippi and Vermont; physical education, music and home economics teachers; elementary teacher for Puerto Rico; house parents for homes from Georgia to Alaska; nurses for Seward, Alaska General Hospital and Sanatorium—these are the pressing needs in national and home missions.

The personnel situation is critical; even so, the high standards for acceptance cannot be lowered. The Methodist Church is calling its finest seniors and young graduates to serve for two or three years the needs of men in humbleness and love . . . the work is in areas full of tensions, with peoples seeking a life worth living, a sense of personal worth, the fulfillment of human aspirations. It will be their joyous task to help men find the faith that changes life, that instills hope and gives power to achieve that hope, faith in the God who is the Father of our Lord and Saviour Jesus Christ.

If you will consider your responsibilities in this time of world revolution and are led to seek further information or begin the process of application, please contact the Office of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y., immediately.

From T. T. Brumbaugh, an administrative secretary for Japan:

The need for short-term missionaries in Japan is definite and acute.

From Miss Marian Derby, an administrative secretary for Latin America:

The three-year missionaries in Latin American countries have often carried the full responsibilities of regular missionaries, teaching English classes, supervising students in boarding schools and counseling in social centers.



# death and resurrection



"The Lord has risen indeed, and has appeared to Simon!" Whatever could such a strange report mean, 1900 years ago or now? If we are honest with ourselves, it doesn't mean much. Nevertheless, this report turned the world upside down, as some unbelieving Thessalonians once put it.

**T**HE most frequently presented meaning I have encountered in the churches and among Christian people is about as follows. Jesus was the son of God (whatever *that* may mean—and we usually don't really think about it), and the point of his being around was that people should believe that he was. Despite astonishing

miracles, most people still didn't believe it, so after he was killed, God arranged to reanimate the corpse, and the resuscitated Jesus visited his friends. This would convince anyone, for everyone knows dead people stay dead; therefore if one gets up from his grave, he must be supernatural—hence the son of God. And in consequence of this, it behooves us to believe it also.

Altogether aside from the question whether or not this is what the New Testament offers as the significance of the resurrection (and I have grave doubts about it), the trouble with such a view is that it really doesn't convince us—and convinced no one in the first century, either. Change

the names, and the point becomes clear. John Smith was executed recently for sedition by electrocution. And now his friends are going around saying he is the son of God, because his grave is empty and they have seen him since. What is our response? Well, first we suspect that, if all this is true, the executioner didn't do his job properly—John wasn't dead when they took him to his tomb. Or, if our doubts here are resolved, we suspect his friends of snitching the corpse from the casket, or the mortician of saving suit-money by dumping the body in the lime pit. Or perhaps we suspect grave robbers who needed a cadaver. And what of their seeing John Smith? We may say the friends

motive





Portion of "Resurrection,"  
Woodcut by Albrecht Durer

# 5 *in a series on great revelatory events of the Bible*

... that Rock was Christ!

by Edward Hobbs, professor of New  
Testament, Perkins School of Theology, S.M.U.

Another interpretation that I often meet with appears a little more respectable. It is that since Jesus rose from the dead, we may be assured that we have immortal souls and will not really be dead when we die. How this follows from the story of Jesus has never been very clear to me. Such believers scarcely mean that we too will visit our friends after we die and have meals with them. The imperishable something in me usually called a soul hardly expresses itself by eating fish. The *non sequitur* of this viewpoint should give us pause. Even more striking, though, is its radical disagreement with the New Testament itself. Paul's great discussion of the resurrection (1 Cor. 15) is directed against this very view—that we have immortal souls which live on. Such a view fits well into Platonism; it is at odds with the New Testament. And it has no logical connection with the resurrection of Jesus as narrated in the Gospels.

A variant of this viewpoint, which avoids its worst pitfalls, is the one which says the meaning of Jesus' resurrection is that it proves we shall likewise be resurrected (thus avoiding the Platonic "immortal soul," and the obvious gap between the crassness of Jesus' appearances and the "life of the soul"). If we could believe this—and I doubt that we can, although many of us would like to very much—we are faced with the plain fact that the Gospels do not tell the story this way. Do they have Jesus appearing to his disciples and telling them, "Just as I have survived death, you too will rise up"? Do they preach, "You too will live again!"? On the contrary, they talk of such remote things as judgment and repentance and baptism and entering the community of believers and eating with them and

thus "knowing the Lord"—odd language indeed, with little apparent connection with a raised dead man.

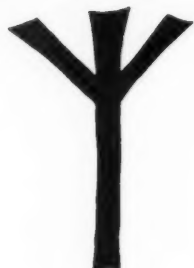
No, none of the above viewpoints is the proclamation of the New Testament. The resurrection of Jesus is at the heart of the New Testament *kerygma*, and none of these is the *kerygma*. The first of them is only possible against a backdrop of eighteenth-century natural law (plus a dash of mythology in the form of believing in a "son of God"); the Galilean fishermen were scarcely so-trained. The second hinges on a Platonic framework for understanding, and Peter was a poor candidate for the Academy; the New Testament as a whole is thoroughly uncongenial to "immortality" and its friends. The variant form of the second is more akin to what one would run into in first-century Palestine; but it could have had little meaning outside, where the gospel quickly spread (for example, see Acts 17—resurrection of dead men is cause only for mockery among Greeks; and even 1 Cor. 15 shows that the Greek Christians found real trouble with the notion of resurrection).

The New Testament proclamation is instead made intelligible primarily by the same categories as those in which it was first formulated—the categories provided by the Scriptures, the Old Testament. And while there plainly were many other influences at work in early Christianity, often quite profoundly affecting the way in which the message was expounded, it is nevertheless true that without understanding first of all the Old Testament apprehension of revelatory event, we cannot possibly come to grips with the real intent of the resurrection message. We shall therefore examine some con-

(Continued on page 24)

are liars; or we may believe them, and thus invite them to visit a psychiatrist. Or perhaps we believe they *really* saw John—hence we suggest that the Psychical Research Society look into it, along with the many other reports of ghosts and assorted dead men who return.

Or perhaps we do something else. But let's face it—we certainly wouldn't decide he was the son of God. And we wouldn't start a new religion. Even if we came to believe that John Smith's body really did come back to life, it would scarcely become the central point of meaning in our lives. It would not occasion a revolution that would enable us to upset the world.



*a trilogy for*  
**HOLY  
 WEEK**

*three poems by the late W. B. Baker  
 former professor and academic assistant  
 on the faculty of Emory  
 at Oxford and one  
 of Georgia's best poets*

**I. GOOD FRIDAY**

Turning, turning  
 Now to this side, now to that  
 Swing in decreasing arcs  
 Now here, now there  
 A slow momentous pendulum  
 Suspended by a thread of grace  
 Above the Pit

Turning, turning  
 Surrounded by the walls of rock  
 Ancient as eternity and as sure  
 Tossed upward in the surging draft  
 Plunged downward with a sudden shock  
 Frightening but never unexpected  
 Controlled by forces sinister immense beyond belief

Turning, turning  
 Swinging through the shadows  
 Through the glare  
 Casting fearsome silhouettes  
 Against the ancient rock  
 Turning, turning

The trap was sprung in Eden  
 But when the noose of grace gives way  
 What voice shall cry in our defense?

I sought you in the garden  
 And you hid  
 I sought you on the barren hill  
 Amid the earthquake and then  
 And still you hid

But in that day how shall we be justified?

Turning, turning  
 Now to this side, now to that  
 New lamps for old, the Vended,  
 New light where darkness reigns  
 New strength for weakness  
 My wisdom for your foolishness  
 Grace and mercy in return for  
 Where are they who seek the gifts?

In due time their foot shall slip  
 The noose shall slip  
 The shadows vanish from the cent rock  
 Behold, I stand upon the wall  
 And set my plumbline swinging to its rest

Turning, turning  
 Now to this side, now to that  
 Swinging in decreasing arcs  
 To rest at last upon the point of stillness  
 A plumbline pointing toward the pit



**II. EASTER**

Behold drop my  
 Suspect, touching  
 Hang like a light  
 The lip and the  
 Dash furiously  
 And sit now  
 In a dark and narrow  
 Roughen from  
 In Jos's garden

Wherever the  
 The my and the  
 Turn now no m  
 But soul with P  
 In darkness at the

No light nor mercy  
 But found dark  
 In a dark and narrow  
 Turn now no m  
 But pointing toward  
 Turn turning  
 Turn now no m

Turn now no m  
 But pointing through  
 Unbroken save by

In the dusty grass  
What now awaits  
What harsh expectancy  
Can spring from dryness, dust, and death?

Turning, turning  
Shall I turn again  
Shall this light shine again  
This seed germinate in dust?  
From this dry dust and these dry stones  
Shall life spring forth again?

Shall I turn again  
And standing on this wall  
Forget my wrath, break Pilate's seal  
And roll the stone away?

Turning, turning  
As the shadows flee the rock  
Where are they who seek these gifts?



### III. ABIDE WITH US FOR IT IS TOWARD EVENING

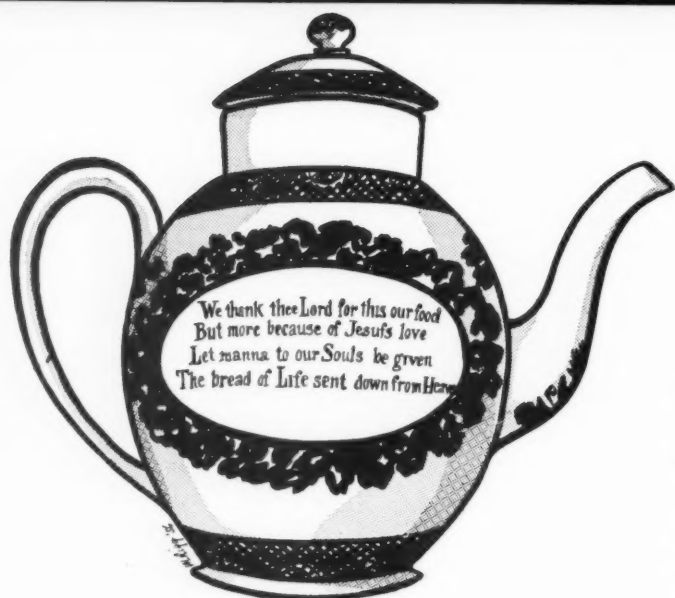
Just  
At noon-day  
When the sun was highest  
He joined us  
The stranger, strangely calm  
Amid the heat and dust  
Calm but not dispirited  
Talking quietly on the way  
As though our journey,  
Nothing wasted,  
Had some meaning  
As if we had not seen  
The wine poured out  
With swift insistent prodigality  
Unloosed, released, and lost upon the thirsty sand

And then, the day far spent,  
We rested  
Breaking bread together  
In the coolness of the shadowed room

So long ago, so long ago  
I hardly know when first we knew

The bread, the blessing  
A gesture well-remembered  
Who can say?

The recognition came  
Like petals spreading wide revealing light



That teapot, now valued at \$10,000 even with a broken spout, is in the Wesley Museum, City Road, London.

The design in the band around the bowl and around the lid is said, by some researchers, to have been taken from Sarah Wedgwood's dress.

The blessing that begins, "Be present at our table, Lord," is enclosed in a wreath of flowers on the front. And "We thank thee Lord for this our food," another blessing used by Wesley, is in a similar wreath on the back.

## *mr. wesley's teapot*

by Edna E. Voigt  
Wantagh, New York

**J**OSIAH Wedgwood's workmen, in that year of 1760, wanted nothing to do with the teapot which he had undertaken to match. It was tedious, unprofitable work—this business of accommodating the well-to-do by reproducing a broken piece of oriental Delft which could no longer be imported.

When Josiah accepted such a commission, he spent long hours at night working over chemical combinations. He made the mold himself, and built and rebuilt the kiln for the mixture to fire right. Other potters in Staffordshire had refused to attempt this teapot. But Josiah had perseverance and a passion for experiment.

Josiah's journeymen, like all potters of the day, were independent and slipshod. They moved as they chose, from mixing-shed to slip-kiln, to thrower's bench, to molder's shop, to firing oven. They were churlish if censured. Josiah noted the waste of material, the loss of time, the lack of perfection.

As he labored with a problem, he invented new tools and apparatus. His workmen knew well how their master spent his hours while they patronized the ale-houses.

This teapot caused Josiah anxiety. Twice before, he had tried and failed. Would the mixture fire right this time? He would soon know.

When the teapot was drawn, Josiah's heart leaped. The delicate bluish tinge of the ware matched the

original perfectly. This was better than any potter's work in Burslem. Gratified, Josiah went home to dinner.

Ivy House which Josiah had rented for the past year was a small two-story cottage with a thatch roof and a chimney at each end. The narrow windows with small diamond panes were grouped in threes across the front, and ivy clambered over the walls between them. To the rear of the cottage were the ovens and sheds that made up a potter's works.

Sprawled on the top of a hill, Burslem had a wide reputation for dreariness. Dense black smoke gushed out of her forest of chimney pots. Yet the smoke was dispelled by currents of air from the higher hills of Derbyshire. On spring days when ovens were cold, the country lanes round-about attracted folk who loved the fragrance of cowslips and wild roses. But it was the treasures in the earth, the coal and the clay, that meant most to men with business sagacity.

Ivy House was about in the center of town, on a corner of Shoe Lane. It had a strip of garden enclosed with a low wall, and it fronted on Green Bank where the children of Burslem played.

As Josiah walked up the brick path through the garden on this Friday, the seventh of March, he paused to see if any green had sprouted from the earth. He had a keen eye for nature, one sharpened since he was a boy by looking for the minerals, fossils and shells which he col-

motive



lected. As he looked at the flower beds, he foresaw them in full bloom.

Suddenly, Josiah heard a horse stop.

The rider dismounted and approached with extended hand. "Josiah Wedgwood?" he inquired.

"Yes, Sir."

"I am Charles Furz. Rode over from Wolverhampton in advance of John Wesley, who has it on his heart to preach to the potters of Burslem. Will you inform your workmen that he will speak at the top of the hill at five o'clock tomorrow afternoon?"

That Saturday, potters came from a hundred or more works in the region to hear John Wesley. He was small, plain in dress, and his voice carried well, although it was not loud.

The potters were uneducated men, calloused by cruel diversions like bear-baiting, and they were heavy drinkers. Yet they seemed drawn to this man who did not mind black smoke, and who had traveled hazardous roads to come to them—roads with ruts often two feet deep, and in bad weather covered with mud that endangered both horse and man.

They listened quietly to Wesley, while he read to them from the writings of St. Paul.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. . . . And whether one member suffer, all members suffer with it. . . ."

Then he preached on this text.

On Sunday, a larger group gathered to hear Wesley again. This time, Ben Trounce and four or five of his companions who were on the fringe of the crowd murmured and laughed boisterously. Ben stooped for a clod of earth and threw it at the preacher. It struck him on the side of the face, but Wesley continued as if he had not felt the blow.

That afternoon, Ben and his friends went to the bear-garden to watch the tossing, panting, savage contest, and to bet on it. Coming home with his pockets emptied, Ben was especially morose. A payment on his mortgage was due on the morrow, and his savings had run out with the blood of the bear.

At the pottery the next morning, Josiah called him aside. "I have examined these pieces of yours," he said, "and they are so poor they must be rejected. A complete loss. The proportions of raw materials are doubtless inaccurate. You must weigh each ingredient carefully. From now on, I would like to put you in charge of the scales. You need the practice and the discipline."

"Naught but minding the scales all day," Ben muttered. "Putting me down. Aye, that's what it is. So that's what the Gabriel hounds were telling me last night!"

Josiah who put no credence in the superstitions of the countryside turned and studied Ben for a moment. "Were you baiting again?" he asked. "*Those* were the dogs you heard. They must be on your mind, Ben."

"On my mind in what way? Don't you *believe* in sport?" asked Ben as if that was incredible.

Gently, Josiah replied, "I see no pleasure in the kind that spills blood whether it be that of the dog or the bear. How much money did you lose?"

"All I had for the mortgage. 'Tis due today."

"I'm sorry, Ben. Believe that I'm your friend. I wish I had the money to help you. With what I used to start this business, with other obligations, and with the losses like this one for which you are responsible, I have no sum for loans, at the moment."

Surly, Ben turned and left.

Josiah was soon invited to drink tea with John Wesley at the home of the friend with whom Wesley stayed while in Burslem. The clear, steady eyes of the one met the clear, steady eyes of the other, for the manner of each was straightforward and friendly. Although Josiah was under thirty, and Wesley fifty-eight, they had interests in common.

Josiah had suffered a severe illness in his youth, and this had given him time for contemplation. As his leg grew weak and lame, his heart grew proportionately larger.

Josiah's business was increasing. He began to travel more frequently to Liverpool about exporting, to Birmingham about his knife hafts for the cutlers, or to London to keep abreast of the market. Whenever they were in the same vicinity, Josiah and Wesley sought each other's company over a pot of tea.

During these months, Josiah discovered his heart quickening whenever he saw Sarah Wedgwood, his third cousin. Sarah lived in Spen Green, ten miles away, but she often came with her father to visit her uncles and aunt in the Big House in Burslem. The doors opened hospitably to Josiah, and he took full advantage of this favor.

Sarah was four years younger than Josiah, slender and attractive in the crinolines her father could easily afford from London. Her education was far in advance of most ladies of her day, and she took delight in sharing Josiah's interests.

One day in March, 1761, Josiah arrived at the Big House exceptionally buoyant. He greeted Sarah. "What a beautiful day! Sunny, clear, bracing. Makes one glad to be alive." While he spoke, he noticed how becomingly she was dressed. The blue and white calico sack with its laced bodice suited her well. It had a pleasing pattern which Josiah was quick to observe.

"At last Ben Trounce is making a man of himself," Josiah continued. "He has traveled a long road, and as I watch him, I can hear Wesley say, 'Lord, Thou hast power over thine own clay!'"

"And what has Trounce done?" Sarah asked.

"Received his first full wage since a year ago when he started the repayment of a loan. You know how Mr. Wesley found him—in the gutter. It was like Wesley to advance the money for Ben's mortgage, but I pledged myself responsible if Ben failed him. I thought some-

(Continued on page 21)

# the person:



DON HEIGES

by Norman Hjelm, chairman, United Student Christian Council

Once a man has received a calling, there's little he can do to escape it. You can even give him a new office or a new and longer title—but if his vocation is a gift of grace, it won't be altered. That's the way it is with Don Heiges.

Technically, he sits at the desk of an administrator—and his title goes well with the high polish of that desk: executive secretary of the Division of Student Service of the National Lutheran Council. He's a good administrator, too. If ever you want to see a smoothly operated office (recognizing, of course, that it's an agency for churches) stop by Heiges' (pronounce that "g" as in "guess") domain: 327 South LaSalle Street, Chicago.

Practically, he must be a diplomat—for the life of his office and staff lies constantly at the mercy of eight separate and continent-wide Lutheran church bodies. This is the "National Lutheran Council." Whether it is a question of the theological implications of a suggested reading-list for students or a question of the budgetary problems of a foundation at some university, Heiges is in the middle. He's a good diplomat, too.

But basically, Donald Heiges is a pastor. And a teacher. Although he does a masterful job with pernicious financial problems—he's far more interested in his staff of student workers; although he directs a program of mammoth proportions (but, he says, not mammoth enough)—he's far more interested in the students served by that program. To be a pastor is his calling, his vocation. This is a rare gift of grace. I doubt if Don Heiges will change.

It's always been like this for him. Heiges is a rare bird in the Lutheran Church—an ordained man who has never served as pastor of a "local congregation" (many of us are still not quite sure what that is anyhow!). He was ordained into the ministry of the United Lutheran Church in America in 1935 to be chaplain to students at Gettysburg College, Gettysburg, Pennsylvania. That's where it began—and it's still going on.

"G-burg" was a natural place for Don to start. He's a Pennsylvanian through and through—his home town is Biglerville, site of the family farm (as a matter of fact, Don Heiges still claims to be a farm boy at heart). Gettysburg is only seven miles from Biglerville, so in 1931 Gettysburg College added the name of Donald R. Heiges to its list of alumni, and in '34 Gettysburg Seminary did the same.

After nine years on the staff at Gettysburg, the man from Biglerville pulled up stakes for New York City where until 1950 he served as Lutheran pastor to students in Metropolitan New York (Don Heiges now claims New York to be on a par with Biglerville!).

He's been in Chicago now for going on six years, living in suburban LaGrange. Mary, his wife, and Sue and Joanie, his daughters, however, aren't always sure that he lives in LaGrange—for sometimes he's in California or North Dakota or Texas for the National Lutheran Council, or in New York or Cincinnati for the Department of Campus Christian Life of the National Council of Churches (he's been chairman of the Department during 1955-56), or in Geneva or Copenhagen for the Lutheran World Federation, or downtown on LaSalle Street acting as a sage ready to give counsel to the Lutheran Student Association of America, when and if he's asked. But still, in spite of all his titles (he's a "Doctor" too) and official responsibilities, Don Heiges has a pastoral vocation.

He's a pastor to his staff, "the sedulous seventy." Much of his time is spent in counseling counselors, pastors, graduate assistants and interns—those who represent the churches of the National Lutheran Council on the campuses of the U. S. He's a pastor to students, too, and particularly to the Lutheran Student Association of America. This student movement, autonomous and independent, leans heavily upon Dr. Heiges, its senior "consultant" for encouragement, reproof and direction.

But understand this: Don Heiges is a Lutheran, and for a Lutheran a truly "pastoral vocation" is more than serving as a poor-man's psychiatrist. It involves an understanding of the church and of its ministry of Word and Sacrament. Ask Don about the missionary or ecumenical role of the student Christian movement and he'll raise the unanswered question about the sCm and the church. Ask him about the work of his campus staff, and he'll long for an answer to the problem of the campus ministry and the Sacraments, Holy Baptism and Holy Communion. The vocation of a pastor is to be concerned with the channels through which God's grace comes to sinners, the Word and the Sacraments. Here, we tread on holy ground—and in his ministry no matter what his title, Donald Heiges always starts on this ground, and he aims to finish there. His calling won't change.

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### Mr. Wesley's Teapot

(Continued from page 19)

times he might disappear to dodge his payments. But there was something in Wesley's confidence that held Ben."

"Your confidence may have counted for something, too, Josiah," Sarah suggested in a tone with some conviction.

Josiah continued, "Ben said today he was going to buy some stuff for his wife to make a dress. I can't think of his remembering her like that before. And at his work, he's learned to weigh ingredients precisely. He takes pride in it, too. I'm letting him help with a teapot, a gift for Wesley."

Again Josiah's eyes took in Sarah's dress. "I'd like to use that calico pattern in the design. It will make me think of you, Sarah. You know I hope for the day when the standing of my business will permit me to ask your father for your hand."

"I'd like that, Josiah." Her voice was soft.

They stood there for a moment in silence. Then Josiah went on speaking of the teapot. "Thought of enclosing Wesley's singing blessings in a wreath of flowers."

"The cowslips and wild roses we enjoy as we walk along the lanes together?" Sarah asked.

"Perhaps. And some forget-me-nots to remind Wesley of the garden he was so surprised to see in Burslem."

"I suppose all he expected to find was chimneys," Sarah laughed.

"'Twas Ben threw that clod of earth at Wesley on his first visit here. Did you know that? Wesley never mentioned it, but I think we ought to show him our manners have improved. I'd like him to have a remembrance made out of this soil of ours."

Josiah made the mold himself, gallon size. Through his experiments, he had developed an earthenware better in quality than any in Burslem.

Wesley returned just before Easter when the weather suddenly turned cold and rainy. After preaching in the open, tea and friendship awaited him beside a fire.

"Mr. Wesley," Josiah began with some hilarity as he came forward holding his gift, "through you, we have again 'tasted that the Lord is gracious.' I have made this teapot for you, extra large, sir, to show the abundance of the gratitude and love we hold for you."

It was a gift to warm the heart, and Wesley treasured it. But his joy that exceeded all understanding was the change he saw in the potters.



Students raise the cross in final preparation for Easter Sunrise service in Papago land.

The sun's light began to flood the desert on its climb above the mountains and came to shine upon a mountainside and a group of Papagos and five "palefaces" worshipping early Easter morning. An elderly Indian minister stood on this mountainside behind a boulder speaking (in English) of Jesus Christ and man's responsibility to God.

This was the climax of a long-planned project. For four weeks, seven to ten different members of Wesley Foundation, students at the University of Arizona, had spent week ends at the Papago reservation, and in this time had built a worship center on the side, and a fireplace at the foot of Window Mountain.

The Papago reservation is sixty miles from Tucson, Arizona. It comprises almost three million acres in southern Arizona, and contains 8,000 Indians. It was near the end of the 1953-54 school year when the idea for Papago Project was incubated. It grew from a desire of the members of Wesley Foundation to know the Papagos—their history, their customs, their living conditions, their ideas. The group asked the representative of the American Friends Committee on the reservation how this could be done. The Papagos of the Presbyterian

# *"A Cross in the Desert . . ."*

a project of

## -W. F.-

## U. of ARIZONA

by Katy Goddard, project chairman, Wesley Foundation

Church on the reservation had long wanted an Easter sunrise service center and the A. F. C. representative asked Wesley Foundation if this would serve as a means of acquaintanceship with the Indians. The suggestion met with unanimous approval.

With gear in hand—sleeping bags, water jugs, boxes for food, ice boxes, pots and pans, axes, medicine kits—the groups would be off for their week ends to Papago land. The first group returned full of enthusiasm about the coming week ends. Although they had not worked on the worship center, they helped the Indians dig diversion ditches and experienced camping on the reservation. The second group

cleared a spot on the mountainside of desert shrubs and rocks and began to drag and lay boulders in the form of six pews. The third group almost completed the worship center and started on their own initiative to build a fireplace at the foot of the mountain below the worship center. The fourth group went to Papago land on Good Friday. They cleared the path up to the worship center and completed work on the fireplace. Then the cross, built of wood, was borne up the mountain to the foot of the worship center and there was erected. What willing hearts, hands, and backs can do!

Papago choir at Sunday morning worship service



motive



After the Easter sunrise service, the Indian women prepared breakfast and five "palefaces" and seventeen Indians talked, sang, and ate together. And the Indian children, not to be outdone, were shouting among the bushes and shrubs hunting for the multicolored Easter eggs which their mothers had hidden. All were invited to the Easter banquet held at the Papago Presbyterian Church following the noon worship service.

The Indians appreciated our help and interest through the Papago Project. They want others to realize their problems so that they not only can be helped but can be in a better position to help themselves. These people are faced with many problems, such as the lack of sufficient purified water for drinking; the existence of a deplorable school situation; and miserable hospital facilities—the nearest adequate facilities being in Tucson sixty miles away. The infant mortality rate on the Papago reservation is the worst in the United States because of the lack of obstetrical facilities. About one of every four children dies in its first year of life. Progress is slow but sure. In the month of May, 1955, the Papagos were given legal rights to the minerals on their land by a bill signed by President Eisenhower. Prior to this over four thousand acres of Papago land had been patented by prospectors.

Through projects such as these, Wesley Foundation takes a stand as a Christian group and is felt in society as such. Wesley Foundation then becomes a vital part of the Methodist Student Movement, not only unifying the group, but evidencing the Christian faith.



## THE CHALLENGE

by Louise Louis

Dear Pilgrim,

*Can't we forget our differences?  
But for today, let us call a truce.  
Let us not think of life as it has been;  
let us consider that we have today.*

*You are not the only one  
considering the years stored up for spending  
who grows afraid!*

*You are not the only one  
approaching problems whose solutions seem intricate  
who recoils beforehand! Who, for imagined, or remembered  
failures, feels warned against adventuring with life. . . .*

*You would not be the only one to remain  
forever skeptical . . . not ever so free as he might have been.*

*Then for today—let us be free  
from the awe of yesterday . . . or the coffin's lid tomorrow.  
Rather let us brave, with an air of chivalry, the open fields . . .*

Lovingly,  
Dad

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## Death and Resurrection

(Continued from page 15)

nections between the two, as they present themselves in the New Testament.

IT has become increasingly clear in recent years that the decisive and formative event in the Hebrew memory was the Exodus. The first article in this series, *exodus—look to the rock*, by Bernhard Anderson, spelled out the meaning of this event for the community of Israel; it is suggested that the reader refresh his understanding by rereading that article. The Hebrew apprehension of God's acts was forever stamped with the form of the Exodus. It was the revelatory event par excellence, providing the clue to understanding all other events. It was not even so much a matter of showing the character of God as of showing how he acted.

One of the striking things about the prophetic interpretation of the Babylonian Exile and the Return which followed is that the whole experience was explained in terms of the Exodus memory. Once more the children of Israel were in slavery in a strange land; and there was nothing to expect but that once more the Lord would mightily deliver. The parallels are drawn in great detail, particularly by Second-Isaiah. (May I suggest that the reader open his Bible and read the passages cited.)

As the people were enslaved in Egypt, and their leaders complained, and the Lord's name was despised, while the Lord determined that they should know his name and that it was he that spoke—just so was it now, and so again they would know that it is the Lord who speaks (Isa. 52:3-6). As the Lord defeated the powers of the deep in the creation, and had opened the bottom of the sea as a highway for the redeemed to pass over in the Exodus, so would he do now (Isa. 51:9-12). The desert, with its mountains and valleys, is the new barrier, not the sea; very well—the Lord will flatten out the mountains,

and fill up the valleys, so that there will be a highway for his people to make their Exodus (Isa. 40:1-5). As the Lord had led his people through the wilderness, caring for them, even giving them light from the pillar of fire in the nighttime, even so will he do again (Isa. 42:14-16). As he gave water to his people in the desert that they might not thirst, so will he again (Isa. 43:19-21); despite the constant grumbling of the people, he nevertheless forgives them, as of old (vv. 22-28). He destroyed their enemies in the sea, chariots, horses, and army—so will he again (Isa. 43:14-17; 63:1-6). Such parallels can be multiplied at great length; the most fruitful way to grasp the significance of the Exodus for Second-Isaiah's understanding of the Exile and Return is to read over the story of the Exodus, and follow it by a reading of Second-Isaiah (Isa. 40-66—actually this section involves more than one writer, but the whole block is imbued with the same Exodus-faith in relation to the events surrounding the Return).

It may seem a bit silly to us that they should have been so "literal" in their application of God's great Act of old to the present; but I am not so sure they were "literal"—for example, I doubt that the Prophet expected mountains to tumble down into the valleys for the Jews' benefit. Rather, this is a dramatic way of affirming the activity of the same Lord in again delivering his people. The old "cosmological myth" of God defeating Rahab becomes a "dramaturgical myth" portraying God's defeat of the powers that enslave his people. The old myths, legends, and memories are used to describe the present, and in so doing, the faith that arose from the Exodus animates the understanding of the present—we see God as acting in the present in like fashion as he did among our fathers.

When we realize that the Old Testament writers utilized the Exodus

memory as a framework to affirm God's "new thing" in the present, it should not surprise us when we discover the New Testament writers doing the same thing. The extent to which they do so, however, may escape our notice, partly because we are so prone to suppose that the Evangelists are historians. They are not; they quite deliberately chose their materials and told their story in the way they did in order to declare what God had done among them and the new life they had received in this deed. They are preachers of a Gospel—good news of what God had done.

"What God has done"—but, what *has* God done? To every member of the Hebrew faith-community, it was plain—God visited his people in Egypt, and brought them out with a mighty deliverance, as the Passover reminded them over and over, as the Psalms they sang told them. The way in which God acts is known—he acts Exodus-wise.

The Gospel of Mark works through this theme many times, and a look at some of its variations may make more comprehensible Paul's cryptic remark about the Rock our fathers drank from in the wilderness—"that Rock was Christ," he says (1 Cor. 10:1-5).

The first time through, it is in quite brief and unobtrusive form—we can easily miss it. Jesus first appears in 1:9; his first act is to enter the water, coming out only to be driven into the wilderness, there to remain forty days for "testing." For us the point is easily overlooked; but for one who remembers God's mighty Act of old—the Act—it is plain as day. Israel went through the waters of the sea, "baptized in the sea" as Paul says (1 Cor. 10:1-2), coming out only to be driven into the wilderness, there to remain forty years for "testing" (cf. Hebrews 3:7-11, from Psalm 95). Of course, you and I know Israel failed in its testing (as Hebrews tells us, quoting the Psalm and echoing

motive

Exodus to Deuteronomy), whereas we are not told how Jesus came out in his testing—but we learn very shortly.

Another instance is a little plainer—in Mark 3 Jesus withdraws with his disciples to the sea, which protects him from their pursuit; he ascends “the mountain” (“the hills,” RSV, is not literal) where he covenants with his twelve disciples. Moses, leading the twelve *tribes* to the sea, crossing to bar pursuit, and going up on “the mountain” (Sinai or Horeb) to make a covenant with the twelve tribes, is immediately apparent. We might even incline to recall the preceding two signs done before the elders of Israel (one involving a sick hand!), and the two signs Jesus does before the elders of Israel (2:1-12; 3:1-6)—but the elders of old believed, the new elders instead plan to destroy the one God has sent.

**A**GAIN, in 4:35-5:20, the theme of crossing the Red Sea appears once more. The Twelve are crossing the sea with Jesus; the wind and sea frighten them, so in an echo of Psalm 44:23-26 they wake him from sleep. Jesus commands the wind and sea, which obey him, and they cross in safety. They enquire, “Who then is this, that even wind and sea obey him?” But reaching the other side, they discover a Legion of demons, the enemies of man; at the Lord’s command, they are drowned in the very sea from which the Twelve have been delivered. The question asked by the disciples comes from their hardness of heart (6:52 and often); they should have remembered:

We have heard with our ears, O God,  
Our fathers have told us,  
What deeds thou didst perform in their  
days,  
In the days of old. (Psalm 44)

If they failed to remember the crossing of the Sea, and who commanded the wind and waves, they might have remembered the Psalms—44, 65, 69, 89, 106,—and many others rehearse the acts of God in delivering his people at the Sea. Since you and I are remembering, the picture is plain—once again the twelve tribes cross

through the sea, in safety despite the threatening waves; the Lord commands the wind and waves, which obey him. Reaching the other side in safety, the Lord casts their enemies, the Legions of Pharaoh, into the sea, where they drown. Of course, when Mark asks questions like, “Who then is this, inasmuch as wind and wave obey him?”, he is asking *us*, trying to elicit from us a remembrance and a response; likewise his “Do you not yet understand?” (8:21)

Another phase of the Exodus is recalled by the wilderness feedings. In Mark 6 Jesus feeds a vast multitude where there is no food—yet all are filled with bread and meat. Can we avoid recalling Exodus 16, where the Lord feeds Israel in the wilderness with bread (manna) and meat (quail)? Occasion arises again, in Mark 8, for Jesus to feed a multitude with bread and meat; and Numbers 11 gives a second rehearsal of the multitude of old being given bread and meat in the wilderness.

Mark 10 finds Jesus across the Jordan (where Moses was at the last), and the topic is the law—the law of Deuteronomy, in fact. And Jesus reinterprets the law for his followers. Just so, Moses stood in Trans-Jordan and reinterpreted the law, delivering Deuteronomy as a “second law.” At this point Joshua took over from Moses in the original Exodus story—he crossed the river and marched up to Jericho, taking it, and from there defeating the other kings of the region, including the king of Jerusalem. Jesus (the Greek form of Joshua) also crosses over, goes up to Jericho, and from there goes on to Jerusalem—which he enters as King.

Although we have sampled only a few places in Mark where he works on the basis of an Exodus model, it is clear that this pattern was an important one for him. It seems that Jesus re-enacts the roles of Moses, Joshua, and the whole children of Israel. My own study of Mark persuades me that the last is the most significant role for Mark’s understanding of the meaning of Jesus and God’s act in him.

Now what could be the point of all

this? It *might* be a scheme of allegories; but I think not. It is, rather, another instance of what we saw happening in the days of the Exile and Return, and what happened over and over in Israel’s history—the present is understood as a new act of God, and it is presented as a New Exodus. The parallels between Israel in Egypt and Israel in Babylon are obviously easier to present than those between Israel in Egypt and all Mankind in Mark’s day. Mark’s device was one I should not have thought of; but then, nobody has asked me to write a Gospel. So we might summarize Mark’s purpose in all this (remembering that we are missing the wonder and the power of it by skipping the actual details) by saying that he presents Jesus, the man who lived and died in Palestine, as an act of the same God who brought our fathers up out of Egypt, as an act which brings about in our day what the act of old did then—a New People is brought into being, a People which calls itself Israel (or New Israel), related to the God who created it by a Covenant (or New Covenant), a People which before this was No-People but now is God’s People, which before this had not received mercy but now has received mercy (1 Peter 2:10).

**T**HE Creation of the People of God—this is what the Exodus was, and this is what Mark offers as the meaning of Jesus.

But there is a final, climactic passing through the sea for Mark, an event which brings the No-People in Egypt through the dark waters of death up into life as a People. All the other Exodus themes point toward this, just as do many of the healing stories of Mark (where he repeatedly uses the word “raise up” which occurs in 16:6 for Jesus’ resurrection). As Paul called the crossing through the sea a “baptism” (1 Cor. 10:1-2), so Mark calls the final event—the crucifixion and resurrection of Jesus—a “baptism” (Mark 10:38-40). The final crossing of the Great Sea is done by Jesus alone, in darkness, through the realm of Death. Yet he is not alone—for we

(Continued on page 28)



# TAMBURLAINE THE GREAT

by Tom F. Driver

It's not every day that one gets a chance to write about a performance of Marlowe's *Tamburlaine*. In fact, the chance has never before occurred in this country, and in England, except for a production five years ago, never since the days of good Queen Bess. The occasion to write about the excellent production which Tyrone Guthrie and the Festival Company of Stratford, Canada, brought to New York in January is therefore a happy one—the more so since to write about the production is to write first about Marlowe's play.

Tamburlaine is not a moral character, and the play is not in the usual sense a moral play. Why should it be? Marlowe was a young radical from Cambridge who took London by storm, not only because of his poetic excellence, but also because of his professed atheism. The days of good Queen Bess not being tolerant toward the latter attitude, Marlowe was in hot water much of the time. There are indications also that he was involved in some secret dealings with the Government, possibly in its espionage service, and he is known to have lost his life in a tavern fracas (the circumstances of which are not entirely clear) before the age of thirty. Marlowe was bold and daring, but never conventional; and the fact shows up in the moral structure of his plays. The *Jew of Malta* is ostensibly an anti-Semitic play, to suit the hostile (and, in this respect, barbarous) attitude of the times. But the Christians commit enormities quite as bad as the Jews, so one is by no means sure but that Marlowe meant that one religious group is as bad as another. *Edward II* depicts England's king as one of abnormal sexuality, while the moral attitude toward him is ambiguous. Even *Dr. Faustus*, apparently a

Christian play, has been interpreted by some as satire.

*Tamburlaine*, however, has been the most puzzling play. Tamburlaine is undeniably a wicked man—proud, unmerciful, even grotesque in his treatment of those under his dominion—yet he does not receive his due reward. He is never punished for his sins. He dies of old age and disease. Where is the moral?

You could say there was no moral except that something in Marlowe's way of writing, and in his choice of subjects, raises the moral question in the mind. Every one of his themes has a definite moral connotation. The Jew of Malta is self-proclaimed wickedness, finally punished. Edward II is a king not fit to rule. Doctor Faustus sells his soul. You are moving here in a world fraught with moral questions, but you are not getting what you expect as the moral answers.

It is not possible, therefore, to say of Marlowe what you could say of many playwrights—that he is amoral, no concern with morality one way or the other. Still less could you say that he is immoral—flaunting conventional moral codes for purely theatrical values. I think you have to come at it another way and say that he is raising moral questions for transmoral purposes. In so doing, he comes close to being the most religious dramatist of the Elizabethan period. At least, he moves in the area where religion is most directly relevant, which is more than can be said for a great deal of conventional Christianity.

Tamburlaine never loses a battle. Rising from an obscure birth among Asian shepherds, he ascends by the brawn of his battling arm and the courage of his daring ambition, to become king over all within his purview. He is all power. Those whom he

cannot frighten into joining forces with him, he either beats on the battlefield or destroys in their tents. Having threatened to wipe out a town—men, women, and children—he does so without a flicker of hesitation. Nor is it enough merely to conquer the opponent; he must humiliate him. Two kings must pull his chariot, human horses driven until they perish of exhaustion. Another is carried about in a cage, forced to eat scraps from Tamburlaine's table, driven at last to assert his freedom as a man in the only way left to him, by beating out his brains on the side of the cage. Tamburlaine loves, woos, and wins the heart of Zenocrate, a princess, most beautiful of women. Nothing which his ambition fastens upon is denied to him. He appears too big for the world:

I hold the Fates bound fast in iron chains,  
And with my hand turn Fortune's wheel about;  
And sooner shall the sun fall from his sphere  
Than Tamburlaine be slain or overcome.

And by those steps that [Jove] hath  
scal'd the heavens  
May we become immortal like the gods.

In classical tragedy, or in medieval stories, such o'erweening pride would have been punished by just such slaying or overcoming as Tamburlaine boasts cannot touch him. He would finally have met his nemesis, as Xerxes did at Salamis, for instance, and order would have been restored in the course of political and historical events. Not so here. No king nor general appears to wrest the sword from the god-defying Tamburlaine.

The interest therefore shifts to another level. The key to the meaning of the play lies in Tamburlaine's fight with the powers. These are at first the

motive



opposing generals who meet him at the head of troops. He wins. Then they are the kings, the heads of civil states, the potentates of the earth. Against them, one by one, he wins. The power of love he conquers when Zenocrate, lovely and virginal womanhood falls in love with his daring strength. Then the power of moral codes and ordinary usages falls before him, as he outrages those whom he captures, putting kings in cages and destroying supplicating virgins. Every finite power falls before him because he dares to transcend the normal limits of human behavior. To see Tamburlaine is therefore to see man at war with the world—to see man asserting himself, pulling himself up to the fullest possible exertion, devoid of fear, o'erstepping all terrestrial boundaries.

But at last Tamburlaine is forced to fight with a more-than-human power. It is the greatest credit to Marlowe's understanding of the human situation, in its concrete reality, that he makes that superhuman power neither some earthly king executing the Divine Will, nor some *deus ex machina* to accomplish what human hands have failed to do. No, the more-than-human power which finally contends with Tamburlaine is death itself, coming to him in the natural course of things, as sickness and age. But Tamburlaine, by the time death comes to him, is already so sure of his invincibility, so self-confirmed in his role as the "terror of the world," the "scourge of God," that he must find his personal self affronted by the attempt of death to take him. And so he takes on death as adversary. (In an earlier scene he had tried to *be* death, with his sword in his hand, and dressed in black.) Now he defies death to touch him.

What daring god torments my body  
thus,  
And seeks to conquer mighty Tamburlaine?  
Shall sickness prove me now to be a man,  
That have been term'd the terror of the world?  
Techelles and the rest, come, take your  
swords,  
And threaten him whose hand afflicts my  
soul:  
Come, let us march against the powers of  
heaven,

And set black streamers in the firmament,  
To signify the slaughter of the gods.

This battle Tamburlaine loses. Death wins easily, without pause. Tamburlaine may threaten and rage as he will. This adversary is as much his master as he was that of the kings who fell before him.

It is the story of the greatness of human powers, of their ability to transcend the ordinary expectations, of the ability of man to achieve awesome greatness by the drive of his will. And it is the story of the limits of those powers. For although man may transcend his situation, he is not thereby infinite. Humanity reaches its frontiers. All this is presented by Marlowe, not in intellectual or conceptual terms, but in terms of experience. One is amazed and horrified by Tamburlaine; but one is charmed, even as Zenocrate, by his dreadful power; and one fights his battles with him. He appeals to the human desire in everyone to win at any price, to become the greatest strength possible, regardless of the cost in moral or other values. Therefore one wins with Tamburlaine. And one also loses with him. For his death is quite clearly the death of every striving and ambitious human.

This is of course the area in which religion is relevant, far more than on

the level of moral do's and don'ts. Religion has its true ground in that area which today is called existential, where the battles take place in which one's very existence is at stake. Apparently it was Marlowe's greatness to have lived in such an area. Not everyone is privileged to see the issues of life and death so clearly, or to experience them so vibrantly. In Marlowe's supposed atheism, there may have been an element of grace.

It is sufficient to say of the production staged by Guthrie in New York that it captures these nuances admirably. It succeeds in establishing the enchantment and the terror of its astonishing hero, and in suggesting that the hero is but a dramatic version of all men. Guthrie and his actors could turn such a trick because they are trained in the disciplines of poetic drama. They are never afraid of the poetry. They never wish it were prose. They sing when need be, they dance where they must, they speak the lines with boldness. They are thus able to go deeper into the human situation than dramatic literalism can go. Led by Marlowe, they can penetrate to the place where a fever becomes the demon of death, forcing the self to become aware of itself in its human limits. Such flights into reality are the true function of poetry.

### *Graduate Studies in Religious Drama*

Readers of *motive* who follow the drama will be interested to learn of the program of graduate studies in religious drama which is to be inaugurated next fall at Union Theological Seminary in New York under a grant from the Rockefeller Foundation. The program will be under the direction of E. Martin Browne, one of the founders of the Religious Drama Society of Great Britain, a noted director who, among other distinguished accomplishments, has been director of all the plays of T. S. Eliot and the dramatic festivals at Canterbury and York, England. Mr. Browne's wife, the actress Henzie Raeburn, will also participate in the leadership of the program.

Two courses will be offered in both the fall and spring semesters. One will be a basic course in the history of the religious drama, with philosophical and theological examination of its relation to the church. The other will be a workshop course leading to theatrical production. There will be three

productions staged in each semester. The courses will carry a maximum total credit of twelve points, which may be applied toward any of three seminary degrees: Bachelor of Divinity, Master of Systematic Theology, or Master of Religious Education. A maximum of eight points also may be credited toward the Master of Fine Arts degree in drama at Columbia University, for students enrolled there. Opportunity will also exist for students in the seminary program to take courses in theatrical arts at Columbia University.

Those interested in more detailed information regarding the program and application for admission should write to: Mr. John Bachman, Union Theological Seminary, New York 27, N. Y.

*Editor's Note:* Tom F. Driver, who has been doing the "drama" section for *motive* this year, will be associated with the program at Union. His role will be that of special assistant to the director, Mr. Browne.

# recordings:

by Lindsey P. Pherigo

A lot of my record-collecting friends are getting rid of their old 78 r.p.m. shellac records. They're heavy, fragile, ancient, and a great bother to play. Besides, they take up too much space on the shelf. As a final proof of their worthlessness they point out that most record companies aren't even making them any more. They're out of style now, and often referred to as the "old-fashioned" type.

I'm against all this. I like LP's fine, and, given an equal choice, prefer the LP every time. Their sound is better, and they are lighter, nonfragile, easy to play, and convenient to store. But I'm still against the "chuck-the-78s" move.

One excuse for my "unreasonable" attitude is that I happen to prefer a great performance on an old record to a good performance on a new record. And it remains true that some of the greatest performances of all are on these old-fashioned 78s!

To illustrate, let me mention some of my most prized records. These are all officially discontinued, but many older record stores still have large socks of "discontinued" 78s, so the search is not hopeless. I'll mention only some of the Victor and Columbia records that might be still found.

First some Columbia records. C-68256-D is a great performance of a Handel Concerto for organ and orchestra (Concerto "B" in Handel Gesellschaft, vol. 47). The organist is Harold Dawson, and Sir Hamilton Harty conducts the London Symphony Orchestra. C-68429-D is another great Harty performance, this time of the wonderful "Funeral March for the Last Scene of Hamlet," by Berlioz. C-69693-D has two beautiful examples of the Strasbourg Cathedral Choir, conducted by Abbe Hoch; Josquin des Pres, "Ave Vera Virginitas," and "Adieu des Bergers" from Berlioz "L'Enfance du Christ." On C-70106-D George Eskdale plays the Andante and Rondo from Haydn's E Flat Major Trumpet Concerto. On interpretation

as well as technique, it would be hard to find a better example of good trumpet playing. Now for a real rarity: C-72525-D. Here are two nocturnes of John Field, that sadly neglected Irish composer who gave Chopin some good ideas. Or consider C-72869-D, Berlioz's "Reverie and Caprice," Op. 8. It's a miniature violin concerto, beautifully played by Joseph Szigeti and the Philharmonic Orchestra under Constant Lambert.

Now for some Victor labels. To choose only a few is really difficult. V-12165: Mozart's Quartet for flute and strings in A Major (K. 298), played by the Pasquier Trio and Rene Le Roy. V-12605 is a great Leon Goossens recording of Handel's first oboe Concerto (B Flat Major). It would take a fabulous offer to buy my V-13591, which has a flawless performance of a Bach Sonata for flute, violin, and piano (by the Moyse Trio). The only recorded performance of Piston's "Prelude and Allegro" for organ and orchestra is the superb one by E. Power Biggs and the Boston

Symphony Orchestra under Koussevitsky, on V-11-9262. And finally, one of the greatest records of all time is the Buxtehude Cantata "Aperite Mihi Portas Justitiae" on V-12-0533 (with Aksel Schiøtz, H. Nørgaard, etc.).

My friends know better than to get me started on this subject. I haven't begun to mention the treasures on 78s. There are the piano performances of Harold Samuel, Wilhelm Bachaus, Simon Barere, and Alfred Cortot, to mention only four. Many of the greatest German lieder records (those of Gerhard Hüsch, Elena Gerhardt, Karl Erb, etc.) are on 78s only. So also are Webster Booth's incomparable oratorio arias, vocal treasures by Maggie Teyte, Charles Panzera, Rose Bampton and a host of others. If *motive* readers request it, I'll be glad to give additional exact numbers to search for.

I really pity the "LP-only" collector. His cherished collection cannot supply many of the most exciting listening experiences ever made available to record collectors. A great number of these are found only on "good old 78s"!

## Death and Resurrection

(Continued from page 25)

have been united with him, by "baptism" (how striking, that our union with the great Exodus accomplished by God in Jesus Christ should be by going into the water, and rising out of it!). "All of us who have been baptized into Christ Jesus were baptized into his death. We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." (Romans 6:3-4.) "We know that our self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. . . . But if we have died with Christ, we believe that we shall also live with him. . . . The death he died he died to sin, once for

all, but the life he lives he lives to God." (Romans 6:6-10)

The final crossing of the sea, and deliverance from the power of our enemies, is Jesus' death and resurrection; but our baptism, says Paul, means that we participate in this Exodus. That is, his death and resurrection are ours. Before, we were No-People, enslaved to the powers that are our enemies; now, we are a People, free from those powers, free for an open future, free to the possibilities of life. We are a People who have come through the sea of Death, and have risen to life—genuine, authentic life—to find that we have made a Covenant with the One who brought us here.

The Lord is risen indeed. Alleluia!

*motive*

# Campus Roundup

It was the last rush session and everyone was tired. Over by the table a dozen rushees were nervously fingering punch glasses and nodding assent to scraps of conversation offered by the actives of Phi Lambda Alpha. One of the rushees stood out strikingly from the rest. His depth of tranquility suggested a sort of quiet strength which seemed to make Him a ready reservoir of confidence for the other eleven. The boy's name was Jerry Christy.

As the hour ended, the rushees were led to the door and ushered out in the usual warm manner. After a short break to prepare themselves for the long session ahead, the members of Phi Lambda Alpha filed into the chapter room and took their seats.

Because of previous discussions over Jerry Christy, it was decided that He should be brought up first. In those discussions the majority had seemed to feel that Jerry was a pretty good boy. There were a few, however, who were violently opposed to bidding Him. The situation was complicated by the fact that Jerry was a legacy.

It was indeed strange that no one of the few opposed to Jerry had balled Him. There was something about this boy, with His manner of warm dignity, which made it difficult for even the more unfeeling members of Phi Lamb to bring themselves to ball Him. Somehow, it must be by a sort of mutual consent that Jerry be balled.

One of the boys stood up. "I can't really see what anyone could possibly have against Jerry," he said. "He is the most sincere boy I ever met. I talked to Him several times. He seems humble and really interested in people. I know for a fact that He has more friends on campus than any other freshman. Although I understand that He didn't have too much of a high-school record. He seems very intelligent. I just don't see why He won't make a good member down here."

A general expression of consent ran through the group, and then another active stood up. "I really want to see this boy get the ax," he began with frankness. "Now I'll admit that Jerry isn't such a bad guy, but we've always got to keep in mind how a person will fit in down here. You say He's got a lot of friends and that's true. But have you seen those guys He goes around with? They're real losers—all of them. Strictly from hunger. One of 'em's old man used to run a fish market, and, incidentally, Jerry's dad's a carpenter. It seems to me that it doesn't matter *how many* friends you have, but *what kind* of friends you have. None of us goes around with just anybody. We all have a right and a duty as members of this fraternity and as Christian students to choose the people we want to associate with. That's the whole meaning of brotherhood—the basis that the fraternity system is founded on. You've got to *judge* a person by what kind of people he runs around with. We've really got a bunch of good guys down here and Phi Lamb is one of the top lodges on campus. I can't see bidding some unimpressive boy like Jerry and take the chance of losing some really *top-notch* guys who'll really push this fraternity. We've got to keep in mind the purpose of fraternity." He took his seat with an air of finality.

The spirit of the last statement seemed to catch hold of the group with strange contagion. Shuffling feet and deep breaths expressed consent to the words no one else had dared to say. What *real* reason did they have for bidding Jerry? "Okay, let's

ball Him," said one, "there's no sense arguing so long over one person anyway." Now in confidence and determination the cry arose as from a single throat, "Ball Him! Ball Him!"

And they did.—An editorial from *The Vanderbilt Hustler*.

## DUKE ANNOUNCES PROGRAM FOR ENGLISH TEACHERS

Duke University has just announced a new program to help meet the shortage of well-qualified college English teachers. A number of colleges will cooperate in the four-year program, which will combine teaching experience with work toward the Ph.D. degree at Duke.

Students who are accepted will study on the Duke campus and receive graduate awards during the first two years, will teach at cooperating institutions during the third year, and will combine graduate study with part-time teaching at Duke in the final year.

Information may be obtained by writing to the Dean of the Graduate School, Duke University, Durham, N. C.

## WHAT'S HAPPENING AT ALLEGHENY COLLEGE

Harrison Shields of 140 Woodhaven Drive, Pittsburgh, has been awarded Allegheny College's *Milton Jackson Beaty* memorial scholarship for postgraduate study abroad.

Shields, who graduates in June, plans to study at the University of Strasbourg. The scholarship was established in 1953 by the late Dr. Elizabeth Smith Beaty of Warren, Pa., "to support and advance international understanding." The fund also provides money for financial aid to overseas students attending Allegheny.

Allegheny will award a total of \$16,000 in special scholarships to high- and preparatory-school students making the best scores in annual competitive examinations. Students may take the exams in Meadville or New York City. Students interested should write the Dean of Admissions, Allegheny College, Meadville, Pa.

## THE PROBLEM OF INTEGREGATION

"There is a man who is integrating his sandwich business. He is making each sandwich with a slice of rye bread and a slice of white bread." (from *The Wesley Weekly*, Wesley Foundation, Auburn, Alabama.)

"Black or white but no gray. NAACP or White Supremacy but no position in between. These are the extremes and neither is the solution. The South is not yet ready for full integration but neither can it afford to continue segregation. This is a social and moral problem of the first order. Won't someone take a moderate stand while there is yet time?" (from *The Auburn Wesleyan*.)

## MEET THE EDITORS

New editors for the various campus publications are being elected.

First name to come to our desk is that of Alton Boyd, McComb, Miss., the new editor of the *Purple and White* of Millsaps College (Miss.). Walton Lipscomb is managing editor; Shirley Brown, copy editor; Claire King, society editor; Hazel Truluck, feature editor; and Steward Gammill, circulation manager.



## book reviews

**How to Build a Record Library**, by Howard Taubman. (Garden City: Hanover House, 1955, \$2.50.)

The first edition (1953) of this book by the Music Editor of the New York Times provided the beginning record collector with his best simple guide. This is a second edition with record listings revised to the summer of 1955. Although it has a jazz chapter, most of the space is devoted to classical music, of all kinds.

Mr. Taubman divides music into nine types. For each type he gives a brief introduction and two lists of compositions—one for a "basic" collection and another for a "more complete" collection. For each composition he gives his preferred recording, which is always worth having, though final choices will vary with individual preferences. For the novice, this is an invaluable aid; for the old hand it is a useful reference guide to Mr. Taubman's judgments.

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**Music and Recordings, 1955**, edited by Frederick V. Grunfeld and Quintance Eaton. (New York: Oxford University Press, 1955, \$4.95.)

This is essentially a summary of music news in the United States from June, 1954, to June, 1955. It surveys all musical activities, with some interpretations of current trends. It includes some excellent photographs and reports on opera, orchestras, New York activities, film music, books on music, and LP recordings (117 pages on classical records, 14 on jazz). It gives a day-by-day almanac of events, a musical necrology for the year (world-wide), a chart of the features of the major symphony orchestras (in the U. S.), a list of summer festivals, and a list of First Performances. This is a sensible, well-written book, permanently valuable for reference. Highly recommended.

—LINDSEY P. PHERIGO

### LUTHER AGAIN

Studies of Martin Luther do not stop. This is a good thing. Luther is too dramatic, too vital, too vivid to be caught by any one volume.

The newly translated (by Gustav Wiencke) *Luther*, by Rudolf Thiel (Muhlenberg Press, \$5), makes wonderfully dramatic reading.

The author of this important study has done a most skillful job in letting Luther speak. When Luther speaks on the struggles with the Roman church, amid the horrors of the Peasants' War, on his doubts and disillusionments concerning the freedom of a Christian man, one can see why Luther was the dramatic leader

of a new world. He was direct, passionate, persuasive, argumentative. He caught up in himself the intense passion of a new world being born.

Here we do not have deadly doctrine for the older specialized specialist, but direct, persuasive, strong words pointed straight at persons.

This book, of course, takes the slant of Luther; the peasants, Zwingli—the whole group of his opponents do not come off very well. But, the author has tried to help us see Luther through their eyes, also.

A fairly good and exciting book.

### A NEW ANCHOR LIST

Anchor Books (Doubleday & Company) continues to come out with first-class selections:

Anton Chekhov, *Peasants and Other Stories*, 95 cents.

F. W. Dupee, *Henry James*, 95 cents.  
Alfred Kazin, *On Native Grounds*, \$1.25.

Arthur Waley, *Three Ways of Thought in Ancient China*, 85 cents.

Fustel De Coulanges, *The Ancient City*, 95 cents.

This list contains a collection of stories by one of Russia's great authors, two fine books of literary criticism, a new book (tome) on the Orient (why do schools still refuse to let us know anything about the culture of Asia?), and a reprint of a classic study of classicism, De Coulanges, *The Ancient City*—the first English translation came out in 1873. This is one of the great and perceptive studies of Greek and Roman life, based not upon a world of "reason and light," but a world dominated by primitive religious myths.

### LIFE OF VAN GOGH

*Passionate Pilgrim, The Life of Vincent Van Gogh*, by Lawrence and Elisabeth Hanson (Random House, \$5), is the latest of a long list of books to attempt a serious explanation of a complicated character. It is actually a double biography of a great painter and the brother that made his greatness possible.

Vincent Van Gogh was born into a parson's home in a dreary little Dutch village. Between the year of his birth, 1853, and his early death in 1890, is the hectic picture of constant struggle and failure. Years of searching were punctuated by frantic self-doubt and discouraging inability to ever relate to others. He could not bear the isolation he brought upon himself yet he could not change. His life always remained a difficult and unmanageable burden. Economic failures, personal defeats, and finally his struggle against insanity made life an intolerable mockery. In a final fit of despair he shot himself, at the age of thirty-seven; his words: "Who would

imagine that life could be so sad?" Yet he had a passion for life.

The magnificent Van Gogh paintings are hymns to life, affirmations of a faith that could be expressed in no other way. The depth of his concern for life and faith is seen in his early attempt as an evangelist in the forsaken coal fields of Belgium. He wanted desperately to serve mankind, to suffer with the outcast and the hungry. Perhaps he failed with people because he was too much a hungry outcast himself.

In his lifetime he sold only one of the hundreds of paintings he labored over. Just as the world rejected the man so they equally rejected the grotesque paintings. Vincent was a man of depth, sensitivity, and kindness, but he was awkward and crude in manner and offensive to society. He could not meet people without offending them. Living with him was an impossibility even for his family. He was a friendless, lonely man who could be moderate about nothing; excess was a part of his soul. He did everything with urgent seriousness, with a vicious compulsion, in a kind of rage. He could not control his violent temper and he was egotistic, touchy, and quarrelsome with everyone. Abrupt rudeness and complete unapproachableness led him from one disaster to another. Even his appearance was shocking. He starved himself most of the time and dressed appallingly. People laughed and stared at the gaunt figure. Almost always he was at the point of collapse from malnutrition.

It was his younger brother, Theo, who alone understood the genius hidden beneath the turbulent exterior. Theo spent himself encouraging and supporting Vincent, whose crushing needs and demands kept Theo's life in a continual chaos. Theo shouldered complete responsibility for Vincent's training and care, but he could not stand it himself, to live with Vincent. Yet, within a few months after Vincent's death, Theo died from the loss and sadness. It is quite right, then, that their lives should have been presented as a double biography.

The book gives cause for thought in considering the power and meaning of love in the scheme of life. Theo, a study of suffering love spending itself for another, brings the indifference and active hostility of the world into sharp focus. There is something awesome about the Hansons' generous treatment of the figure of Theo in his relationship to the dominant form of Vincent so isolated, tormented and threatened by the narrow limits of social convention and respectability. The Hansons tackle the relations between the man and his world. They trace the courage and the defeat of a man who at last found meaning and unity in painting as work and worship.

—PEG RIGG



## PAPERBACK POTPOURRI

We have already complimented the Grove Press for the quality, not only of the books in themselves, but of the artistic design and workmanship of the object.

This press has initiated a fine series that will stand up with any of the other paper-bound lists which are now happily available to the book-buyer with a limited budget—which is most of *motive's* readers! The list is called *Evergreen Books*. Most of them are paper-bound editions of books which simultaneously appear in hard-bound covers also. The list is wide ranging and exciting, from Ashley Montagu's *Immortality* to Herman Melville's *The Confidence-Man* to a study of Jung's *Psychology and Its Social Meaning*.

Here are most of them:

- (E-1) *The Confidence-Man* by Herman Melville \$1.25
- (E-2) *The Verse in English of Richard Crashaw* \$1.25
- (E-3) *Selected Writings of the Ingenious Mrs. Aphra Behn* \$1.45
- (E-4) *Count D'Orgel* by Raymond Radiquet \$1.25
- (E-5) *The Sacred Fount* by Henry James \$1.45
- (E-6) *The Marquis De Sade* by Simone de Beauvoir \$1.45
- (E-7) *Flaubert: A Biography* by Philip Spencer \$1.25
- (E-8) *Immortality* by Ashley Montagu \$1.00
- (E-9) *Japanese Literature: An Introduction for Western Readers* by Donald Keene \$1.45
- (E-10) *Earth* by Emile Zola \$1.75
- (E-11) *To the Happy Few: The Selected Letters of Stendhal* \$1.45
- (E-13) *The Snake Lady & Other Stories* by Vernon Lee \$1.25
- (E-14) *Little Novels of Sicily* by Giovanni Verga \$1.00

(E-24) *Jung's Psychology and Its Social Meaning* by Ira Progoff \$1.25

## IRISH LAUGHTER

Dr. Oliver St. John Gogarty is famed as a throat specialist and as a raconteur of the funny story, half of which are "off color."

There is an urbaneness and a suddenness in Gogarty which takes you by surprise, and the barroom jokes seem to have some of the flavor of literature. But the implications are still quite unlevitating: *And Start from Somewhere Else*, (Doubleday & Co., Inc., \$2.95).

In his days in Dublin, Gogarty was a companion of the "great" of modern Ireland: Joyce, Yeats, Dunsany, James Stephens. They pop up in the most unexpected relationships, and Gogarty takes sharp pleasure in relating their whimseys and their choices.

There are all kinds of humor, and Gogarty seems to like most of them: the sardonic forms, its ironic twists and its absurd situations. He says, "Laughter it is that differentiates us from the beasts . . . laughter enables us to see things under the aspect of Eternity. That is the best and most liberal laughter. Amongst us very seldom heard." So mostly he deals with the everyday variety—the correlation of the solemn and the asinine.

## SECOND CENTURY WORSHIP

For those who are interested in a dramatization of worship in an historical tradition, they will find intriguing Robert H. Bogue's *A Second Century Worship Service* (Capital Church Publishers, Box 1646, Washington, D. C., \$1). This is a service of worship presented annually at Calvary Methodist Church in Washington, D. C. The words of the service are those found in the early documents of Christianity, period A.D. 150-180.

Dr. Bogue, the compiler of the service, is a layman, a scientist with international repute. Directions for staging and costuming have been provided, along with a

general introduction by the free-lance writer, Glenn D. Everett.

## METHODIST FACTS

The Council on World Service and Finance of The Methodist Church has authorized a publication called *The Methodist Fact Book* (The Methodist Publishing House, \$1). This volume is just what its title states—facts, and as you would expect from a Methodist facts book, heavily statistical. There is a brief historical note included.

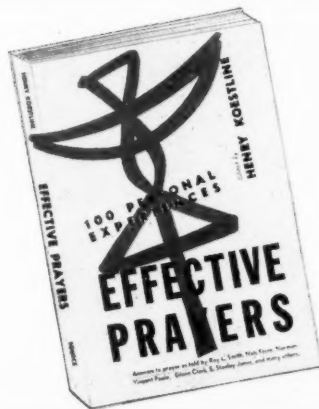
—ROGER ORTMAYER

## MAN'S NUMBER ONE PROBLEM

We have a pet turtle at home who swims round and round his bowl. Let him spot a morsel of food and "snap!" it is gone. Lance Webb's book is the kind of spiritually nourishing food which everyone could profitably seize and digest. *Conquering the Seven Deadly Sins* (Abingdon Press, \$3). It deals constructively with an unpopular but universal subject—sin. Sin is mankind's number-one problem.

The author, who is pastor of North Broadway Methodist Church, Columbus, Ohio, draws upon the best insights of historic Christianity regarding our basic human nature and the modern psychological understanding of personality. His book has a sound Christian theological orientation which sees clearly that all particular sins—pride, envy, anger, dejection, avarice, gluttony, lust and so on—are manifestations of one basic sin of false self-love. The final victory over any or all sins comes by a surrender to God through Jesus Christ and by the renewing power of the Holy Spirit in our lives. The book is well written and has an abundance of pertinent illustrations and quotations from the Bible, classical and modern literature, and psychiatry. It is to be recommended to college students who wish genuine self-understanding and Christian maturity on a deeper level than "peace of mind" in three easy lessons.

—PAUL MEKKELSON



## A New Book to Help Students with their questions about PRAYER

EFFECTIVE PRAYERS edited by Henry Koestline, *motive's* managing editor. This book contains 100 true stories of answered prayer, written by Christian leaders in many walks of life. Roy L. Smith, Nels Ferré, Albert Edward Day, E. Stanley Jones, Leslie D. Weatherhead, and many others testify to the reality of prayer in these stories. Some can be classified only as miracles; others illustrate the day-by-day experience of living with God. Excellent illustrations for talks on prayer.

Source Publishers, Box 485, Nashville, Tenn., \$1 paperbound.

# THE CURRENT SCENE

## JOHN FOSTER DULLES SPEAKS ON DISARMAMENT

by Joan Gibbons

The time: 10 a.m., February 29; the place: room F-39 in the Capitol; subcommittee members present: Senators Humphrey (chairman), Hickenlooper, Saltonstall, Sparkman, Pastore, and Symington; the witness: Secretary of State John Foster Dulles; the subject: Disarmament.

This is an important meeting, the second hearing held by the special bipartisan Senate Subcommittee on Disarmament. Others will come later, in Washington and in key cities around the country as the subcommittee tries to explore the dilemmas involved in this difficult question. But now it is vital that the views held by the Secretary of State be understood. In summary, this was his emphasis:

1. The greatest defensive weapon, and thus the greatest deterrent to war possessed by this country, is not its ability for "instant massive retaliation" or numbers of "forces in being." According to Mr. Dulles, "the strength of the United States depends, first, on the vitality of its economy; second, on its industrial power, which is three times as great as that of the USSR."
2. The greatest danger: A surprise devastating attack which would knock out the industrial potential at one blow.
3. The greatest problem: We are dealing with "a potential enemy who is untrustworthy."
4. Under what terms can there be disarmament? (The Russians ask for an agreement on levels of armed forces and the prohibition of nuclear weapons, in order that the menace of war may be removed.) Mr. Dulles emphasized that never in the past has reduction of armaments guaranteed peace, for the reductions were unenforceable. And now, particularly, when dealing with an untrustworthy enemy who has the capacity for devastating surprise attack, it is imperative that methods of inspection be agreed on first.
5. What are some results of an emphasis on inspection?

A) It is no use limiting manpower, because, according to Mr. Dulles, "manpower is the most elusive element to control. A country seeking to evade limitations may have shooting clubs, military academies, may send its soldiers outside its borders, may build up the national guard or police power. The only way to limit effective manpower is to limit the weapons which are available.

B) The bomb cannot be outlawed, because there is no scientific method at present either for detecting hidden stockpiles or for rendering peaceful atomic fuel incapable of conversion to military use. Mr. Dulles stated: "The present answer is to limit the means of delivery, such as long-range bombers and guided missiles."

C) The emphasis must be on aerial rather than just ground inspection. Mr. Dulles told how the inspection agreement in Korea failed because it included only the use of ground forces. There would be word that planes had been moved into a particular airport, but by the time the ground inspection team arrived, there would be no planes to discover, only tire marks on the ground.

6. What happens if an infraction is discovered? Mr. Dulles said that then "we would be released from our limits, and an arms race would open." This answer troubled Senator Hickenlooper, who asked whether the combined force of other nations, organized through the UN, might be sufficient to deter infractions. Mr. Dulles answered that group action is impaired by Russia's insistence on retention of the veto power. He declared: "We want a clear-cut escape clause (in the disarmament agreement), one which would allow an injured country to take action which would more than compensate for the violation." And thus the violation might be deterred.

7. In the face of these problems, is a disarmament agreement possible? Mr. Dulles declared: "The importance of solution has grown even more rapidly than the difficulty of solution. . . . One must balance risks. While disarmament has its risks, a continued build-up is like a sword of Damocles poised over the world. One can never tell what hand will reach up and snip the thread. Therefore, the risk of the Sword of Damocles is greater than the risk of disarmament."

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The next major step in world disarmament negotiations is the coming series of meetings to be held by the United Nations Disarmament Subcommittee. These meetings were called for in a General Assembly resolution of December 16, which asked that the subcommittee continue its effort to secure an agreement. It is hoped that at this time the present deadlock between the United States and Russia may be broken.

Opposite page: "For Him—A Crumbling World"  
Artist is Jim McLean